

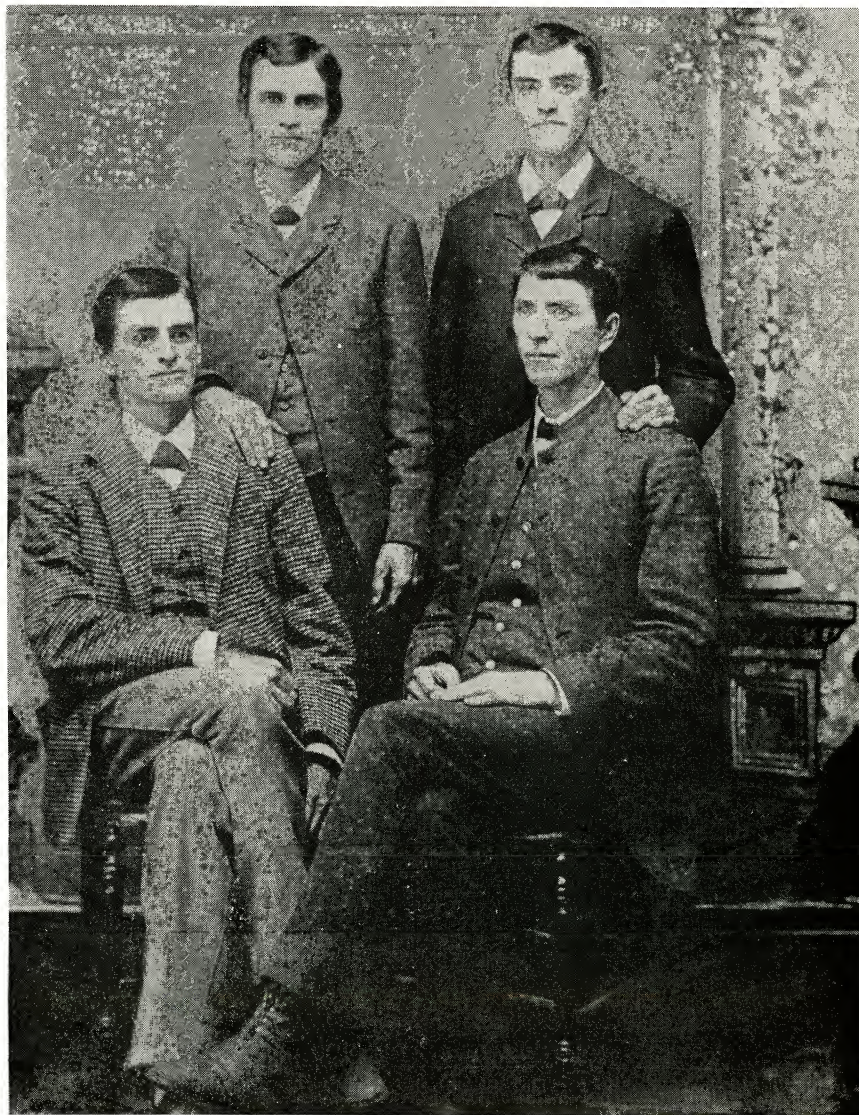
MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference at Scottsdale, Pennsylvania, and distributed to the members of Mennonite Historical Association. **Editors:** Melvin Gingerich and John A. Hostetler. **Associate Editors:** H. S. Bender, H. A. Brunk, Paul Erb, J. C. Fretz, Ira D. Landis, C. Z. Mast, W. E. Oswald, N. P. Springer, J. C. Wenger, S. S. Wenger, Grant Stoltzfus. Dues for regular membership (\$1.50 per year) or for sustaining membership (\$5.00 or more annually) may be sent to the treasurer of the Association, Ira D. Landis, R. 1, Bareville, Pennsylvania. Articles and news items may be addressed to Melvin Gingerich, Goshen, Indiana.

Vol. XVI

January, 1955

No. 1



JOHN S. COFFMAN AND BROTHERS

This picture of John S. Coffman and his brothers was taken on his visit to Virginia about 1885. Left to right: front row, Jacob and John S.; back row, Daniel H. and Joseph W.

Mennonite Dress Customs in Ontario

S. F. COFFMAN

The first settlers in Ontario, coming from the Bucks and Montgomery counties section of Pennsylvania, located in the Niagara district. According to the testimony of some of the older people who were here when I first came to Ontario

in 1895, their parents or grandparents were dressed in the prevailing style of Pennsylvania Mennonites. The women wore the wide brimmed beaver hats, the side brims of which were tied down covering and protecting the head in cold-

er weather. It was customary for the women to wear shawls as a protection from the cold. In fact this was a general custom for women in the south as well as in Canada. My mother wore such a shawl in her earlier residence in Virginia and Indiana.

Most of the Mennonite women made their own clothing, and the patterns were simple and plain. In some sections the cape was worn and the apron, which were made of the same material as the dress. But a later period, when dress material had to be bought and the services of dressmakers were required, it was more economical and convenient to purchase ready-made clothing. At that point there began to be a difference in material and style in the dresses worn by the women. This was particularly true in sections where the congregations were small and scattered and ability and convenience for home dressmaking were not available.

In the Niagara district the beaver hats worn by the women were not available in the course of time. The sisters began to wear the bonnets such as other women in the district wore, a dress bonnet, fitting close to the head and tied with ribbons under the chin. It was called the English bonnet. It was at first objected to by the leaders of the church, but was gradually adopted by the sisters in the whole Ontario district, including the Waterloo and York County congregations. This style of bonnet was adhered to by the Mennonite sisters long after the general public and other churches changed to more modern styles, and hence the type of head-dress worn by the Mennonite sisters was called the "Dutch bonnet" which had previously been called by the Mennonites the "English bonnet."

Through the influence of association with the congregations in the States and the propagating of the uniformity teaching of visiting ministers from there, after the organization of General Conference, the Mennonite sisters of our conference gradually changed their style of head-dress to the bonnet worn by the Mennonite sisters in the States. These bonnets required fitting and making by hand. The form of it covered the head, the front piece projecting slightly over the forehead. The form of this bonnet changed gradually to the present style which fits closely to the head, but covers only the top and back of the head.

The earlier garb of the men consisted
(Continued on page 4)

The Number of Amish in Pennsylvania

MAURICE A. MOOK

*Associate Professor of Anthropology
The Pennsylvania State University
(This essay concerns the Old Order or
House Amish; not the New Order,
Church Amish, or Amish Mennonites.
Throughout the paper O.O.A. refers to
"Old Order Amish.")*

It is a curious fact that no one seems to have given serious consideration to the number of Amish people in Pennsylvania. There are several published estimates of their number in Lancaster County and vicinity, and there are a few references to the "Big Valley" or Mifflin County group, but I have never seen estimates of their number elsewhere in the state. In fact, several authors write as though the Lancaster County Amish were the only community of this sect in the Commonwealth. Few students seem to be aware of the existence of, let alone the location and size of, more than one or two other Pennsylvania Amish communities.

There are, however, at present ten O.O.A. communities in the state, and there are 47 separate Amish church districts or congregations. Of the latter there are 28 in Lancaster County, eight in Mifflin, four in Lawrence, two in Mercer, and one each in five other counties. Three new O.O.A. communities have been established in Pennsylvania within the past five years, two of which seem to be growing, the other one apparently already nearly extinct. No one knows how many times the Amish have unsuccessfully attempted to establish new communities and new congregations in the history of the Commonwealth.

An Amish congregation and an Amish community should be clearly distinguished. An Amish community is a local geographical group all of whose members share the same basic religious beliefs and also similar customs based upon these beliefs. Faith, Family, and Farming subsume most aspects of Amish life, and of these three the most important is Faith, for it underlies the other two. The underlying basis of Amish group life is clearly their religion: they are, in fact, one of the best examples of a sectarian society to be found in modern America. Amish people try to practice what they preach and their religious principles thus pervasively permeate their everyday life and folkways. It is impossible to understand Amish life-ways without a knowledge of the fundamental tenets of their faith. Fortunately there is now available an inexpensive and accurate account of both of these aspects of *Amish Life*, in John A. Hostetler's recently published pamphlet by that title. (Herald Press, Scottsdale, Pa., 1952, 42 pp., 50 cents.) Even many Amish people say that this pam-

phlet "tells the truth"—an assertion which cannot be applied, unfortunately, to most accounts of this interesting people.

An Amish community may be divided into several separate churches, church districts, or congregations. The congregation may be a single church, or it may be a district division of a church. All Amish churches are organizationally independent of each other, for the Amish have no interchurch government of any kind. They are in this respect the most "congregational" group among American Protestants, with each local church having its own officials who are unaffiliated with officials of other Amish churches in any formal way. Occasionally Amish bishops confer with each other for an exchange of opinion on some current "problem" in an Amish area. Also some Amish churches are in "fellowship" with each other. Churches in fellowship may invite visiting ministers from another congregation in fellowship to preach, or may invite a bishop from another district to officiate at special services, such as weddings, funerals, or ordinations. But this is about as far as interchurch cooperation goes among them. Moreover, some Amish churches are not in fellowship with each other. The Amish are much opposed to the "Conference" type of interchurch organization, characteristic of some Mennonite and other Protestant bodies.

A full complement of ministers in an Amish church is a bishop (Volle Diener), two or three preachers (Diener zum Buch), and a deacon (Armen Diener). The respective functions of these ministers are clearly distinguished in C. G. Bachman's detailed description of *The Old Order Amish of Lancaster County* (1942, pp. 113-20). When a church gets so large that all of its adult members can not conveniently assemble in the combined rooms of the first floor of an Amish home, the church is divided on a geographical basis into two "districts" or congregations. The members of each district then select their preachers by lot, and in the same way they usually also select a deacon. Two districts, however, may have the same bishop, as it is possible for him to oversee the worship services of both districts, for the Amish worship every other Sunday and two districts may arrange to have their respective services on alternate Sundays.

It is thus possible for ten Pennsylvania Amish communities to be divided into 47 congregations, as they are at the present time. These Pennsylvania congregations had at the beginning of the present year 31 bishops, 37 deacons, and 107 preachers, a total of 175 ordained church officials. A bishop, who is selected by lot from the ordained preachers of a local church, must

officiate at the ordination services of preachers and deacons. Preachers and deacons are selected by lot from candidates nominated by all full members of a local church. Both men and women nominate, but only men are eligible for the ministerial offices. All O.O.A. church officials serve ordinarily for life and always without pay.

As stated in the first paragraph, popular knowledge of the Amish in Pennsylvania seems largely confined to those of Lancaster and Mifflin counties, and knowledge of Amish communities and numbers elsewhere in the state is conspicuous by its absence. The paragraphs to follow will attempt to remedy this situation. The ten present O.O.A. communities in Pennsylvania are located in nine counties, as follows: in Lancaster County, with the Amish community east of Lancaster city; Lebanon County near Schaefferstown; Juniata County, north of Mifflintown; Snyder County, west of Selinsgrove; Mifflin County, in the Kishacoquillas Valley ("Big Valley"), around Belleville; southern Somerset County, south of Meyersdale; Mercer County, west of Jackson Center; Crawford County, surrounding the town of Atlantic, and there are two communities in Lawrence County, one near New Wilmington and one in Enon Valley.

The Lancaster County group, which extends into southernmost Berks and northwesternmost Chester counties, is the earliest, oldest, and largest O.O.A. community in Pennsylvania. It is directly or indirectly the "mother colony" of all other Pennsylvania Amish communities, and it was likewise the source of many other communities located elsewhere in the United States. It was not the first Amish colony to be established in Pennsylvania, but it is the historically oldest surviving community with continuous Amish occupancy of its area.

The southern Somerset County community is the second oldest (established in the 1760's), and its church district today is the largest in the state (with c. 180 members). This is made possible by the fact that the O.O.A. here worship in a "church house," rather than in individual homes. This is said to be the only O.O.A. group in the country to do so at the present time.

The "Big Valley" group in Mifflin County is the second largest and the third oldest in Pennsylvania. It was established in the early 1790's by migrants from Lancaster County. The O.O.A. here are divided into five churches, one of which is subdivided into two districts and another into three. There are thus eight O.O.A. church districts or congregations in the Valley, and there are, in addition, three Amish Mennonite churches here. This Old Order community shows the widest range of differences in customs between its respective churches. The O.O.A. churches here vary in such things as the length of men's hair, the

color of men's shirts, the color of their "Dearborn" buggy tops, the number of suspenders men wear, the type of bonnets women wear, and the strictness with which the churches apply the practice of avoiding or shunning errant members.

The two Lawrence County groups are next oldest in life history, the group near New Wilmington having been begun in the 1840's, with the Enon Valley community forming later, partly as an offshoot from the former. The New Wilmington community has some 200 or more members, with its church divided into three districts; the Enon Valley community is less than one fourth as large and has had a somewhat troubled recent history.

The Crawford County O.O.A. church was begun in 1924 by migration of families from Geauga County, Ohio, whose forebears in turn had come from Pennsylvania. The Mercer County church began in 1942 as a removal of some dozen families from Crawford County. It grew rapidly and soon divided into two church districts. The Lebanon County community began in 1940 as a small group of families from Lancaster County, and both the Snyder County and Juniata County communities began in 1949-50 with families migrating from Big Valley.

Although apparently unknown to most students of Pennsylvania German culture and also largely unknown to social scientists interested in sectarian community life, we are not entirely in the dark with respect to the number of O.O.A. people in Pennsylvania and in the United States. The Mennonite Publishing House at Scottdale, Pennsylvania, since 1913 has annually published a *Mennonite Yearbook and Directory*. This annual volume has a valuable statistical section in which membership data for the recognized Mennonite bodies are recorded by countries, conferences, local churches, and certain other church-related organizations and institutions. The "Old Order Amish (Mennonites)" are regarded by Mennonite authorities as together constituting one of the main "bodies" of American Mennonitism. For this group I have excerpted the *Yearbook* membership data

for all recorded O.O.A. churches and communities in Pennsylvania from 1913 through 1954. This, to my knowledge, has never been done before, and part of it is herewith presented for the current year as the only quantitative data we have. The *Yearbook* data are here rearranged by communities, with this geographical classification being based upon personal knowledge of these communities deriving from visits paid to most of them during the past five years. The communities are listed in the following tables in the order of their founding.

Location of the O.O.A. Community	Number of Congregations	Number of Adult Members
1. Lancaster Co.	28	2667
2. Somerset Co.	1	180
3. Mifflin Co.	8	606
4. Lawrence Co. (New Wilmington)	3	190
5. Lawrence Co. (Enon Valley)	1	60
6. Crawford Co.	1	66
7. Lebanon Co.	1	40
8. Mercer Co.	2	109
9. Snyder Co.	1	19
10. Juniata Co.	1	*
Total	47	3937

*No. record

Four thousand adult members would be a conservative estimate for the O.O.A. churches of Pennsylvania. The *Yearbook* does not include the Juniata County group as a congregation in its "Church Directory" (pp. 87-93), where each local church is listed with its reported number of members. However, three O.O.A. preachers with Mifflintown (Juniata County) Post Office addresses are named in the "Ministerial Directory" (pp. 111-12). The present writer visited this area in 1950 before a church was organized and when there were only a few families

in residence. It has grown since, but how many families and members are there at the present time is unknown. Also the *Yearbook* lists only 19 members for the Snyder County church in 1954, but there were 14 families in residence when the community was visited by the writer two years ago. This would normally indicate from 30 to 35 members of the church. One of the three church districts at New Wilmington goes unreported as to membership in the *Yearbook*, although its district ministers are listed. The Mennonite *Yearbook* conducts a voluntary census based on correspondence with local informants, and O.O.A. church representatives have never fully co-operated with either official (governmental) or unofficial voluntary religious censuses. It seems therefore safe to say that the figures offered add up to an over-all under-enumeration, and that the number of O.O.A. church members in Pennsylvania may even reach a figure approaching 5,000.

Membership in O.O.A. churches is restricted to adults. One joins by being baptized into the church and baptism is based upon the believer's confession of faith, which thus limits it to adults. Also the Amish insist that infant baptism is non-scriptural. The question thus arises as to how many Amish individuals there are in their communities, including children and young people who have not yet been baptized and joined the church. In this connection most students seem to multiply the recorded church membership by two in order to estimate the total population of a community. My field work in Amish areas and perusal of O.O.A. family genealogies (some forty of which have been published, mostly privately printed) leads me to conclude that the number of adult members of the church should be multiplied by at least three to arrive at an estimate of the total population of Amish communities. This ratio of one to three would give us an estimate of from 12,000 to 15,000 O.O.A. individuals in the State of Pennsylvania at the present time. Ten to twelve thousand would be a conservative and probably niggardly estimate.—Courtesy of Preston A. Barba.

Beachy Amish Churches

ALVIN J. BEACHY

The Beachy Amish churches receive their name from the late Bishop Moses M. Beachy of near Salisbury, Pennsylvania. Moses Beachy was a bishop of the Old Order Amish settlement known as the Castleman River district from 1916 until his death in 1946.

The Beachy Amish churches had their origin in Bishop M. M. Beachy's refusal to pronounce the ban and avoidance upon all who left his congregation to unite with the Conservative Amish Mennonite congregation near Grantsville, Maryland. Disagreement began as early as 1923 but by 1927 such matters as Sunday school,

the use of electricity, and the use of automobiles had also become issues. In June of 1927 the conservative element of Beachy's congregation withdrew in order to maintain full fellowship with other Old Order Amish congregations.

The Beachy Amish differ from the Old Order Amish in that they allow the use of electrical conveniences, tractors, and automobiles. They have also instituted Sunday school on alternate Sundays and in a few instances have Sunday evening services. They retain the use of the German language in their worship, except at funerals, the practice of unison singing, and most of the traditional Amish garb.

There were in 1951 twelve Beachy congregations located as follows: three in Pennsylvania, one near Salisbury in Somerset County, one near Bird-in-Hand in Lancaster County, and one near Hadley in Mercer County; three in Ohio, one near Plain City in Madison County, one at Bunker Hill near Berlin in Holmes County, and one near North Canton in Stark County; four in Indiana, one in Montgomery County, one in Howard and Miami near Amboy, one in Elkhart County near Nappanee, and one in Lagrange County east of Goshen; and two others, one congregation near Norfolk, Virginia, and one near Kalona, Iowa.

Bluffton, Ohio August 22, 1951
(From *The Mennonite Encyclopedia*)

The Sunnyslope Mennonite Church, Phoenix, Arizona

JACOB D. ESCH

On the afternoon of February 20, 1944, a meeting was called in the home of Harold A. Brooks about three miles west of Phoenix. The Brooks family, formerly of Peoria, Illinois, had come to Arizona about two years prior to this. This meeting was called largely through the efforts of Henry Brunk of Harrisonburg, Virginia, who with his wife and father, Frank Brunk, were visiting in the home of C. W. Brunk. The home of the C. W. Brunk family had been in Cottage City, Maryland, and they also had been living in Arizona a number of years. Besides the Brooks and Brunk families, also present were Bishop M. S. Zehr and son-in-law Jacob Esch from Pigeon, Michigan. Bishop Zehr had come into the Brooks home in November 1943 with a severe case of asthma. A number of services were held in the several homes represented during the following weeks.

During this time Bishop Zehr took up his abode in a cabin at Sunnyslope on Cave Creek Road. On July 5, 1944, he passed away having suffered a weakened condition, the result of an attack of pneumonia on his way back to Arizona from Michigan, where he had gone in May to officiate in church work.

On November 11, 1944, Jacob Esch and family arrived at Sunnyslope from Pigeon, Michigan. The next day being Sunday, Sunday school was held in their home. Two weeks later Amos J. Kropf, wife and daughter from Harrisburg, Oregon, came and joined in the Sunday-school services. Mrs. Sara Yoder and daughter Martha of Goshen, Indiana, were attendants also until they returned East the latter part of December. Others who took part in the Sunday school during the winter were the Clifford Martin family of Columbiana, Ohio, Jacob Flisher, wife and daughter Ruth from Nampa, Idaho, and Lester Schrock from Clarence Center, New York, as well as a number of regular attendants and visitors of the surrounding community.

The Sunday school was continued through the summer of 1945. The highest attendance for that year was 38, with an average of 15. Offerings taken amounted to \$140.34. Besides the amount spent for Sunday school supplies, \$29.11 was used for subscriptions to the Sunday school papers as well as 100 copies of *The Way* and tracts to accompany the handing out of the same each month. An offering was sent to the Children's Home at Kansas City, also to European Relief.

The group was occasionally encouraged by inquiries received relative to future settlement prospects. A prevalent longing and prayer was that an ordained minister might locate here. This was realized in September when Joe H. Yoder and family arrived from Molalla, Oregon.

Soon after this Elizabeth and Lydia Beiler came from Grantsville, Maryland, also the Alfred Martin and Clifford Martin families from Columbiana, Ohio. The middle of November, Esther Bixler arrived from Elkhart, Indiana.

On November 14 about 20 were present at the first business meeting, again in the Brooks home. In this meeting it was decided to purchase 50 "Life Songs No. 2" books. The cost of these was later donated by one of the group. It was also decided to buy 50 more chairs to supplement a number which had been donated before. A committee was chosen to look into the cost and advisability of building a temporary place of worship on a lot which was offered free and gratefully accepted during this meeting. It was further decided to petition the officials of the Pacific Coast Mennonite Conference to help in effecting a permanent organization.

January 30, 1946, the brethren Fred Gingerich and N. A. Lind representing the Pacific Coast Conference were present at the regular midweek meeting. On

Sunday afternoon, February 3, a very impressive communion service was held in charge of the brethren Gingerich and Lind, assisted by Bishops D. J. Fisher of Kalona, Iowa, and Menno Esch of Fairview, Michigan. The following Tuesday evening a tentative organization was effected subject to the approval of the Pacific Coast Conference with Joe H. Yoder appointed as resident pastor. A secretary-treasurer and a board of three trustees with two additional members to act as a building committee were elected.

The question might be asked, "Is it to be expected that a permanent congregation of the Mennonite Church will prosper in a climate and surroundings such as are found at Phoenix? For a good many years quite a number of Mennonite people have come to Arizona for the benefit of their health. A good many others have hesitated to come because of the lack of a church home. Some of these who came were absorbed by other denominations. Some longed for a few others of like faith with whom to worship. May those who find themselves with the church at Sunnyslope put forth every effort to promulgate the true faith of the Lord Jesus Christ "Until He Come." (By the end of 1953, the membership of this congregation had mounted to 86.)

Phoenix, Arizona

DRESS CUSTOMS (from page 1)

of the knee breeches, a frock coat with tails and closely buttoned front, long stockings, and shoes with large bright buckles. The men at first wore the wide brimmed hats, but later some of them wore the high top hats, which changing styles transformed to the soft felt hats, with undented crowns. The high top leather boots were also in vogue for a season, but there is no record that any regulation regarding the type of footwear, trousers, or men's hats was introduced by the church. The ministers were encouraged to wear the frock coat when the style of the short coat came into use. But at the present time, with very few exceptions, the ministers all wear the short coat but retain the standing collar, which is a conference requirement for ministers. The style of men's clothing was also largely determined by the difficulty of having clothing made by hand, when convenience and lower costs made the purchase of ready-made clothing more practical.

It is my opinion that the advantage of the ready-made apparel has largely influenced the change of pattern and material now in use in many of our congregations. Only the larger congregational districts are able to maintain and dispense economically the pattern of clothing used by the membership of that section. My own knowledge of the changes made in some of the western districts is derived from the fact that the question of dress

was often broached in the evangelistic services of my father. He was frequently asked about the style of dress to be worn by the sisters and brethren, because it was impossible for many people to make or purchase the so-called Mennonite style of dress or suits. The only solution was that they should purchase the simplest forms and maintain the spirit and simplicity required by the Scriptures. This advice was usually approved by the ministers of those districts where the services were held.

(The above article was written to the editor in a letter of January 14, 1953.—M. G.)

Study of Book Publishing

At a conference on book publishing held December 10, 1954, at the Mennonite Publishing House it was found that 235 titles were published in the history of the institution (1908-1954). A breakdown of the titles into 23 types revealed the following types and number of publications: Doctrine 25, Aids to the Christian Worker 23, Missions 20, Music 18, German publications 17, Nonresistance 16, Special problems 15, Devotional 13, and Historical 13. The remaining 75 titles were grouped into 14 other types: Youth, Juveniles, Biography, Family, Prophecy, Fiction, Heresy treatments, Reference, Relief, Travelogues, Pamphlets for non-Mennonite readers, Special conferences, Poetry, and Polity.

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Vol. XVI

April, 1955

No. 2

Two Amish Authors of the Nineteenth Century

ROBERT FRIEDMANN

It is not generally known that there were at least two nineteenth-century Amish authors who wrote books of considerable influence in Amish circles. The two were David Beiler (1786-1871 and George Jutzi (1800-81).

The first large book of Amish origin in America was produced by David Beiler, an Amish bishop of the congregation in Conestoga Valley, Lancaster County, Pennsylvania, who, in 1857, at the age of seventy-one, wrote this book as a bequest, so to speak, to his children and his church. It is entitled, *Das wahre Christentum, eine christliche Betrachtung nach den Lehren der heiligen Schrift*, and was not published until many years after the author's death, in 1888. It is a remarkable piece of work in its austerity and simplicity, and it permits better than any other source known a living insight into the way of thinking and feeling of the Amish in this country, reflecting also to a certain extent the spiritual climate of the Swiss Brethren in the old days of Europe. Its contents might be divided into two sections: the one part comprises a Biblical exposition of the teachings of the church regarding some main points such as Baptism, Marriage, Oath, Non-resistance (*Von Rach und Gegenwehr*), and *Aus dem Rat Stellen*, while the other section appears to be a collection of sermons delivered by the author as the Amish pericopes for the year required it. A general exhortation to his children and a meditation on the state of the soul after death round up the religious topics of the book.

The first-mentioned section strongly reminds one of similar works of the early Anabaptists, for instance, of the *Fünf Artikel des grössten Streites zwischen uns und der Welt*, drawn up by the Hutterite brother Peter Walpot in 1547. The main feature in both works is the argumentation by heaping up Bible texts in order to prove the Scriptural correctness of the teachings. As Beiler says at one place, "for we can easily fall into error if we are not constantly on the alert and constantly search the Scriptures to make sure that we have Scriptural ground for everything which we believe and maintain. If we have no basis in the Scriptures, then it is merely human opinion" (p. 165). It is amazing how this extreme

and often even stiff Biblicism, so familiar in many early Anabaptist writings, appears here again in a book of so recent a date. There is a minimum of subjective treatment by the author except as arrangement of material is concerned. One feels distinctly how the brethren were eager to avoid all personal interpretation, be it rational or mystical, even with a text as tempting as John 3. It is the Word alone which counts and never the inspiration. The old issue of "letter and spirit" (*Wort und Geist*) becomes actual here again. This is the general way in which the Amish have understood their religion and have been able to carry on through the ages. For them, obedience to the Word, brotherhood, and discipline have ever been the chief pillars of the church.

The second section of Beiler's book comprises Biblical expositions as they are customary in the Amish Sunday services. We know from published service manuals that the Amish followed through the year a prescribed schedule of Scripture readings and expositions; the chapters in Beiler's book deal with just four of these readings. All these expositions as well as the remaining chapter on "The state of the soul after death" (the only theological item in a book of prevailing practical character) show the same characteristics as described above. There is again the compiling of Bible quotations, and again the well-poised simplicity of thought. But above all it is striking that there is no anxiety about one's own salvation but rather the good conscience of one who has surrendered his will to God in obedience to His Word which was to be his guide in all situations of his life. So much for this book and the type of piety which it represents.

The second author is George Jutzi. He was born in France in 1800, came to America as a young man, and settled in Pennsylvania. Later he moved west to Stark County, Ohio, and (according to Kauffman, *Cyclopedic Dictionary*) died in Wilmot Township, Waterloo County, Ontario, in 1881. In 1853, Alexander Stutzman of Somerset, Pennsylvania, published a volume containing Jutzi's *Ermahnung an seine Hinterbliebenen*, together with his poetry. The "Letter of Exhortation to his Posterity," originally written

by Jutzi in 1842, covers the first 88 pages; then follows 237 pages of rhymed verses, again addressed to his children and containing admonitions, warnings, and instructions in the proper Christian conduct of life. The concluding rhymed *Abschieds-Wunsch* covers not less than 55 pages. Generally speaking the spirit of these writings is very characteristically Amish: the sturdy and concrete Biblical faith without much emotion, but with the determination of carrying out this faith in all fields of practical life. The last eight pages of the book are taken up by a brief history of the Mennonites and Amish, partly taken from Gerhard Roosen and written by Sam Zook of Mifflin County, Pennsylvania. The seven-page introduction to the book was written in July 1853 by Abner Yoder of Somerset County, Pennsylvania.

Kalamazoo, Mich.

MENNONITE RESEARCH FOUNDATION

The Research Foundation is currently working on a Businessmen's Directory listing all Mennonite-owned or partly owned "Old" Mennonite businesses in the United States and Canada.

Another project nearing completion is a manual of all Mennonite mutual aid organizations, listing their officers, services, areas of work, etc. Copies of this manual may be obtained for 50 cents.

A Goshen College Social Science Seminar is being done on practices and problems of Mennonite businessmen. Another seminar is using the Mennonite Family Census of 1950 to discover the ratio of home ownership to rentals in Mennonite families. A third seminar is on the history and policies of present Mennonite Mutual Aid Fire Insurance organizations.

The major project of the Research Foundation now is the completion of the Draft Census of the 17-27 age group in the Mennonite Church and the Conservative Amish Mennonite Church.

The Annual Report of the Mennonite Research Foundation for the year ending August 31, 1954, is available upon request from the Foundation at 1613 South Eighth Street, Goshen, Indiana. The report lists the 33 research projects thus far approved, and the status of each one is explained.

The Mennonites During the French and Indian War

GLEN WEAVER

Germantown, the first important German-speaking settlement in Pennsylvania, for several years after its founding in 1683 remained an almost exclusively Mennonite community, even though a meetinghouse was not erected until twenty-five years later.¹ This community, unlike the later Mennonite settlements, consisted largely of mechanics and weavers,² and consequently had fewer contacts with the later rural congregations. Nevertheless, Germantown served as a distributing point for the Mennonite immigrations which flourished during the early decades of the eighteenth century, and from this "Mother Congregation" grew the societies at Skip-pack,³ Franconia, Salford, Deep Run, Blooming Glen, Hereford,⁴ and Manatwamy.

In 1710 began a new trend of Mennonite migrants to America. In that year eight families from Switzerland (rather than from the Palatinate) settled on the Pequea Creek in Lancaster County, Pennsylvania, soon to be joined by larger numbers from the same country. As the Germantown congregation served as "Mother Church" for the new congregations to the north of Philadelphia, so did the Pequea group expand until the spheres of distribution overlapped and in the region of Berks, Lebanon, and Lehigh counties Mennonite communities were fed with migrants from both centers. In the Lancaster area were the congregations at Byerland, Millersville, Strasburg, Lancaster, Groffdale, Conewago, Conestoga, Hammer Creek, West Lampeter, and Weaverland. In the region between the two centers were Great Swamp, Oley, Towamencin, Smithfield Township (Berks Co.), Coventry, Phoenixville, Siegfried (Northampton), Saucon, Allegheny, and Gehmans (Berks Co.).⁵ In each of these settlements the Mennonites had distinguished themselves for their frugality, temperance, honesty, and industry.⁶

In Maryland the Mennonites had made several settlements,⁷ but by 1754 no congregations had apparently been organized. Considerable numbers of this group had also settled in Virginia as early as 1730.⁸ In Page and Rockingham counties the original settlers were almost all Mennonites from southeastern Pennsylvania, but no meetinghouses were erected in the colony before 1775;⁹ nevertheless, the members of the sect worshiped in private homes, and congregational life was carried on in an informal manner at various localities in the Valley.¹⁰ Mennonites had also accompanied the earlier settlers to North Carolina (at New Bern) and Georgia,¹¹ but in these colonies the groups were soon absorbed by other denominations.

The large number of Mennonite settlements would seem to indicate a large number of members of the faith, but most

of the congregations were small—few having over one hundred and fifty members¹²—and the total number in 1754 probably did not exceed 5,000.¹³

From the beginning, the Mennonites were on exceptionally favorable terms with the Indians, for when occupying new lands they had always made certain that the Indians who had formerly claimed the land were satisfied with the legal procedures by which the claim had been liquidated. Also, a friendly spirit prevailed between the Mennonites and the Quakers. On occasion the former worshiped in Quaker meetinghouses and indeed many of these German pietists—particularly in regions where the Mennonite settlements were some distance from the centers of the denomination—actually became members of this group which had so much in common with their own.¹⁴

Perhaps to a greater extent than any other German-speaking group, the Mennonites were aware of the possibility of a disruption of the tranquility of their new-world existence. While the group was always conscious of the fact that it was a "peculiar people," about 1740 began a new interest in the indoctrination of the youth in the traditional tenets. Christopher Sauer, the Dunker printer of Germantown, in 1742 published the first American edition of the *Ausbund*, the old Mennonite hymnbook which told in verse the tales of the Mennonite martyrs, doubtless to fortify the group against possible persecution. In the same year the Mennonites of Pennsylvania wrote letters to their brethren in Haarlem and Amsterdam beseeching them to bring pressure to bear upon the English court in behalf of the Pennsylvania pacifists and to urge official recognition of the Mennonite principle of nonresistance.¹⁵ When the outbreak of a conflict seemed inevitable to these people, the Skippack congregation made arrangements with Sauer for the publication of an American edition of the *Martyrs' Mirror*—another volume dealing largely with the Mennonite persecutions in Germany and Switzerland. The edition of 1748 was sold so quickly that Sauer issued a second in 1749.¹⁶

Despite premonitions of impending events, the Mennonites, because of their nonmilitant principles, refused to support any measures which may have tended to secure their own safety, for in 1745 the Skippack congregation wrote to their brethren in Holland, lamenting the fact that military exemption had been denied by the Pennsylvania Assembly. By this time they could write—probably very truthfully—that they had reason to regret having come to a faraway country with insufficient assurance in the matter of freedom of conscience.¹⁷ However, during the years preceding the outbreak of the

war, the Mennonites bided their time and threw their support behind the nonmilitant Pennsylvania Quaker Assembly. As practically all of them had met the property qualifications for voting, there is reason to believe that during these troubled years a great number of them exercised their privilege, and, according to one tradition, practically every Mennonite in Lancaster County voted in an attempt to retain the Quaker Assembly.¹⁸ In the election campaign of 1755 the Mennonites were quite articulate in their opposition to the "Militia-Bill platform" of the "Governor's Party,"¹⁹ but when the Quaker candidates were defeated in the election of 1756, the Mennonites rationalized that participation in political matters was wrong, and, perhaps admitting that the defeat of their favorite candidate was a judgment of God, they returned to their former aloofness from political affairs.²⁰

The political attitude of the Mennonites of Pennsylvania was not without criticism. In a second edition of William Smith's *A Brief State of the Province of Pennsylvania*, issued early in 1756, the group was charged with being in conspiracy with the French and that they would—when possible—ship wagonloads of food and other supplies to the enemy.²¹

The first Mennonite community to be attacked by the Indians was the small settlement near Shamokin (Sunbury, Pennsylvania), where in 1755 thirteen were killed and several others taken as captives.²² As the Indians advanced eastward the Mennonite settlements in Berks County and along the Lehigh (Siegfried or Northampton) were also attacked.²³ Those of the Shenandoah Valley of Virginia also underwent a harrowing experience. Here one of the pastors was killed and many were rendered homeless.²⁴ So bad had conditions in the Valley become that on September 7, 1758, a number of families petitioned the Mennonites of Holland for financial assistance. The Dutch Mennonites promptly forwarded £78, eleven shillings, and five pence "Pennsylvania money."²⁵

It would seem that despite their fears that the pacifist conscience would not be respected, the Mennonites were not pressed into military service.²⁶ While certain Mennonite historians claim, however, that their forebears did not use force against the Indians,²⁷ Conrad Weiser reported in 1755 that several Mennonites were among the volunteers who assembled at Tulpehocken.²⁸

Even though the Mennonites who participated in the actual conflict were few indeed, the group was quick to respond to the needs occasioned by the war.²⁹ Following the early raids upon the Blue Mountain settlements the Mennonites of Lancaster County sent several wagonloads of wheat, corn, and pork to Tulpehocken where it was distributed to the needy,³⁰ and after the fall of Gnadenhütten the Skippack congregation sent seven wagonloads of provisions to Bethlehem, Nazareth, and Lancaster. At Bethlehem the

supplies were distributed by the Moravians who kept a list of the materials received and distributed. One Skippack deacon delivered to the Moravians in a single shipment:

"34 bu. rye	12 qts. beans
2½ bu. wheat	6 yd. flax linen
1½ bu. Indian corn	7 yd. tow
7 bu. dried apples	4 oz. thread
736 lb. meal	1 coat
185 lb. meat	4 pr. shoes
4 lb. butter	1 child's jacket
21 lb. salt	1 red sheet."

These acts of charity even moved the callous Sauer, who in his paper praised the Mennonites and expressed the hope that others would follow the example.³²

Certainly, in the final analysis, the Mennonites contributed little to the ultimate victory for the British cause. It is significant, however, that the Mennonites followed a course which was to be followed during subsequent wars—a course which was later to be no more pleasing to the civil authorities than it had been during the French and Indian War and yet one which would bring forth grudging praise. Like the Quakers, the Mennonites tried to escape from the reality of the existence of war, but also like the Quakers, they were constantly aware of the suffering caused by the conflict and were not slow to meet the challenge of human distress.

Connecticut College.

¹J. S. Hartzler and Daniel Kauffman, *Mennonite Church History* (Scottsdale, Pennsylvania, 1905), *passim*.

²C. H. Smith, *The Mennonites of America* (Scottsdale, 1909), p. 105.

³*Ibid.*, p. 119; Hartzler and Kauffman, *Mennonite Church History*, p. 129.

⁴Smith, *The Mennonites of America*, pp. 170-73.

⁵Charles P. Keith, *Chronicles of Pennsylvania from the English Revolution to the Peace of Aix-La-Chapelle 1688-1748*, 2 vols. (Philadelphia, 1917), I, 526-32; Lucy Forney Bittinger, *The Germans in Colonial Times* (Philadelphia, 1901), p. 94; Albert Bernhardt Faust, *The German Element in the United States*, 2 vols. (New York, c. 1909), I, 112-13; Smith, *The Mennonites of America*, pp. 173-93; John Baer Stoudt, *The Life and Times of Colonel John Siegfried* (Northampton, Pennsylvania, 1914), p. 32; *Mennonite Year Book and Almanac . . . 1913* (Philadelphia [1913]), p. 33; Mary Latshaw Bower, *Mennonite Church of Boyertown, Pa.* [Boyertown, Pa., published by author, n.d.], 2 [unpaged].

It is almost impossible to give any accurate date of the beginning of any congregations other than the earliest (Germantown, Skippack, and Pequea) as the various authorities in giving dates seldom distinguish between date of earliest Mennonite settlement, organization of congregation, or erection of first meeting-house.

⁶Hazard, *Register of Pennsylvania* (Philadelphia, 1828-36), VII, 131.

⁷J. Thomas Scharf, *History of Western Maryland*, 2 vols. (Philadelphia, 1882), I, 66.

⁸Smith, *The Mennonites of America*, p. 195; John Walter Wayland, *The German Element of the Shenandoah Valley of Virginia* (Charlottesville, Va., 1907), p. 173.

⁹John Walter Wayland, "The Germans of the Valley," *Virginia Magazine*, X, 118-19; John Walter Wayland, "Early Reformed Churches in Virginia," *Bulletin of the Theological Seminary of the Evangelical and Reformed Church*, XVII (Oct., 1946), p. 211; Wayland, *The German Element of the Shenandoah Valley*, p. 118.

¹⁰Smith, *The Mennonites of America*, p. 205.

¹¹Walter Allen Knittle, *Early Eighteenth Century Palatine Emigration* (Philadelphia, c. 1939), p. 103; J. D. Rosengarten, *The German Soldier in the Wars of the United States* (2nd edition, Philadelphia, 1890), p. 33.

¹²N. D. Grubb, *The Mennonite Church of Germantown* (Philadelphia, 1906), p. 5.

¹³In 1775 there were probably not more than 7,500—including the Amish. Wilbur J. Bender, "Pacifism Among the Mennonites, Amish Mennonites and Schwenkfelders of Pennsylvania to 1783," *Mennonite Quarterly Review*, I (July, 1927), pp. 32-40, I (Oct., 1927), pp. 21-48, and I (July, 1927), p. 26.

Between 1709 and 1735 over 500 Mennonites settled in Lancaster County, Pennsylvania. Hartzler and Kauffman, *Mennonite Church History*, p. 130.

¹⁴Sydney George Fisher, *The Making of Pennsylvania* (Philadelphia, 1896), pp. 73-74; Smith, *The Mennonites of America*, p. 164.

¹⁵Wilbur J. Bender, "Pacifism Among

the Mennonites . . .," *Mennonite Quarterly Review*, I (July, 1927), pp. 32-33.

¹⁶John C. Wenger, *History of the Mennonites of the Franconia Conference* (Telford, Pennsylvania, 1937), p. 57.

¹⁷*Ibid.*, pp. 57-58.

¹⁸Wilbur J. Bender, "Pacifism Among the Mennonites . . .," *Mennonite Quarterly Review*, I (July, 1927), p. 32.

¹⁹Arthur D. Graeff, "The Relations Between the Pennsylvania Germans and the British Authorities (1750-1756)" [Pennsylvania German Society *Proceedings*, XLVII], p. 65.

²⁰Bender, *op. cit.*, I, 32.

²¹Graeff, *op. cit.*, p. 87.

²²Smith, *The Mennonites of America*, p. 165.

²³*Ibid.*, p. 189; John Baer Stoudt, *The Life and Times of Colonel John Siegfried*, p. 32.

²⁴Lucy Forney Bittinger, *The Germans in Colonial Times*, p. 202; Smith, *The Mennonites of America*, p. 202.

²⁵H. Frank Eshleman, *Historic Background and Annals of the Swiss and German Settlers of Southeastern Pennsylvania* (Lancaster, Pennsylvania, 1917), pp. 325-26.

²⁶John C. Wenger, *History of the Mennonites of the Franconia Conference*, p. 58; Bender, *op. cit.*, I, 34.

²⁷Wenger, *History of the Mennonites of the Franconia Conference*, p. 58; Bender, *op. cit.*, I, 53.

²⁸Weiser to Wm. Allen, Oct. 30, 1755, in C. Z. Weiser, *The Life of (John) Conrad Weiser* (Reading, 1876), p. 213.

²⁹Wenger, *op. cit.*, p. 58.

³⁰Graeff, *op. cit.*, p. 122.

³¹Wenger, *op. cit.*, p. 58; Graeff, *op. cit.*, p. 122; Kuhns, *op. cit.*, p. 67.

³²Graeff, *op. cit.*, p. 122.

Amos Israel Yoder

JOHN UMBLE

Amos Israel Yoder (known among his friends and fellow workers as "A. I."), son of the Amish Mennonite preacher Christian K. Yoder and wife Catherine (Plank) Yoder, was born near Smithville, Ohio, January 25, 1866, and died at West Liberty, Ohio, November 27, 1932, where he was bishop of the South Union Amish Mennonite Church. His parents moved to West Liberty in 1871. He attended the rural school near his home until he was twenty-one, then hired out by the month in order to earn money to attend Ohio Normal (now Northern) University to prepare for teaching school. During his first year as a schoolteacher in 1888 he was converted under the English preaching of the Mennonite evangelist J. S. Coffman. He and a number of other young Amish Mennonites had hesitated in uniting with the Amish Mennonite Church of his father because they were forbidden the privilege of an English

Sunday-school class. Soon after his conversion he went west and in the summer of 1896 was ordained to the ministry in the Dickson County Mennonite Church by Bishops John F. Funk and John M. Shenk. In this summer of 1897 he arrived in Chicago to attend the Moody Bible Institute. He also assisted at the Mennonite Home Mission. In the fall of 1898 he left for eastern Iowa where on December 3, 1899, he married Saloma A. Yoder, of Kalona, Iowa. Bishop Christian Weyer ordained him bishop in 1906 to assist him at the East Union Amish Mennonite Church. In 1908 Yoder with his wife and five small children moved to Texas where he served the Plainview Mennonite Church forty miles away. After some hesitation on account of his earlier connection with the Mennonite Church, the South Union Amish Mennonite Church at West Liberty called him to succeed the aged Bishop David Plank. He had not

been a writer and had taken very little interest in the organizational work of the church before he came to West Liberty in 1911. This was due in part to straitened financial circumstances. But at the first meeting of the Eastern A.M. Conference (1913) which he attended after being installed as bishop at South Union he became an active member. He served as a member of the committee on resolutions, was elected a delegate to the Western A.M. Conference and a member of the committee on arrangements for General Conference. From this time forward his advice and counsel was sought

in many areas of denominational activity. At the time of his death he was moderator of the Ohio Mennonite and Eastern A.M. Joint Conference, vice-president of the Mennonite Board of Education, a member of the General Problems Committee of Mennonite General Conference and of the Publishing Committee of the Mennonite Publication Board.

He returned feeling ill from a particularly trying committee meeting that tried to adjust certain difficulties in the Elida congregation and died of a heart attack a few days later accompanied by intense suffering. Goshen, Ind.

Personal Memoirs

The Pioneer Home

MRS. ROSINA GERBER

(Written at New Paris, Ind., Nov. 1914)

My father, Abraham Mosser, was born in Switzerland in 1794. My mother was born in Alsace in 1801. They were married in Alsace when mother was 22 years old. They had three small sons when they came to America.

Father took up a homestead one mile northeast of what is now Orrville, Ohio. There were 100 acres in the homestead, most of it timber. Father cut trees to build a two-room log house and a log barn. Here six more children came to them, and little Jacob, who was their baby, when they came to America, died when he was five years old.

They planted a large orchard of apples and cherries, and about the year 1840 they built a stone house with a cellar under the whole house. I was born in the new house March 19, 1842. Three younger children came afterward. About 20 acres of the place was swamp land. In these swamps the cattle would sometimes sink in the mud almost to their necks. Almost every evening, as I remember it, someone would call out the neighbors to get a cow out of the mud. They would fasten a rope to the cow's horns and pull her out. After the swamp was ditched, it grew large crops of cranberries. We picked bushels of them and sold them. Still later, this land was developed into fine truck farms. We raised flax and mother and the older girls spun it. Father had a loom and wove it into cloth. We bleached it on the grass and made it into sheets, towels and clothing.

When I was eight years old I started to school. We had three months of winter school and three months of summer school. I went mostly to play and didn't go after I was 12 years old. Then I had to work. I did not attend Sunday school.

My parents were Mennonites. These people had a strong church in our community. They held meetings every two weeks. The meetings were held at the homes of the members, and oftentimes in the barns if the houses were not large

enough. Church service would last until 1:00 p.m. and the people all stayed for lunch. They took the plank benches which were used for seats, put them together and covered them with table cloths. Then they set out bread and butter, apple butter, pickles, stewed dried apples and coffee. Two weeks later they would meet at the home of another member. It took about a year to get around once.

We raised sheep in those days. Mother and the girls would spin the wool and father wove it into cloth. The bolts were too large to wash by hand, so they had "kickings." They put the goods in the middle of the floor inside a circle of chairs, tied together with a rope so they would not slip. The men and boys rolled up their trousers and when the warm soap suds were poured on the cloth they would kick and kick until they thought it was clean. When the kickers were tired out with laughing and kicking, they dropped back into the chairs and others took the floor. We also had apple cuttings. After cutting about 10 bushels, we young folks would play games for two or three hours. In those days we cut our wheat and oats with a cradle, raked it with a hand rake and tied it in sheaves by hand. Things have changed so much in my life.

Then we had no stoves as we have now. We had outside ovens in which we baked our bread. I remember well when mother got her first cook stove. We had home grown and home cured meat. For our yearly supply we killed eight or ten large hogs and a beef and made tubs full of sausage. Before we had sausage grinders we cut the meat with cleavers. They put the meat on a large block and four or five men, each with two cleavers, walked around the block and chopped with both hands. They would sing and laugh and have a big time while they were doing it.

When I was 10 years old a railroad was built from Massillon to Wooster, only one mile south of our place. They offered a free ride to anyone who would go. I

was one of four children who had the first ride on that road. They took us 10 miles on the locomotive. They had no seats for passengers, so we sat on the water tank in the hot sun, and sparks from the engine caught my clothing. The engineer put out the fire and told me to sit behind the furnace. That was a hot place on a summer day, but I enjoyed the ride.

Orrville was not commenced until that first railroad came through. A man named Orr lived there. He laid his land out in lots and a city was soon built up. The following year another railroad running north and south was built, and soon they surveyed another road through our farm. Father had bought 60 acres more, and the survey cut the place diagonally from southeast to northwest. So father sold the farm to the railroad company for \$4,500.

We left Wayne County, Ohio, on April 3, 1854, to move to Adams County, Indiana, where father had bought 160 acres for \$3,400. Father, mother and two small sisters went on the train. My brothers Peter and Solomon and sisters Mary, Fanny, Anna and myself went in wagons. We were on the road eight days.

Our new place had a two-room log house, a log barn, a small orchard and a well. We soon built an addition to the house and cleared all the land but 20 acres.

Here we enjoyed the same Mennonite meetings we were used to in Ohio, always serving lunch after church service. When there was a wedding, they had "waiters." Three chairs were set in a row for the men and three chairs opposite for the girls. The bride and groom and waiters would not come in until they sang the wedding song.

Then they would march in and sit on those chairs, the bride between two girl waiters and the groom between the men waiters. Then they had a long table set with good things to eat. The folks stayed and played nearly all night.

Now it is different. They used to be plain in their dress. Now they have church houses and pianos in the churches, and they dress differently.

We often had visitors from other Mennonite colonies. That is how I met Christian Gerber. He came from Woodford County, Illinois, to visit relatives in Allen County, Indiana, and then came to Adams County too.

Christian Gerber's father, Joseph Gerber, was born in France, and came to America when a young man. With him were his sister Barbara and two brothers, John and Valentine. John spent his life in Butler County, Ohio, and Valentine became a commission merchant in St. Louis. Both were successful men.

Joseph Gerber settled in Ohio and married Magdalena Sommers. She was a native of Alsace, having come to this country when she was 12 years old. After their marriage they lived in Ohio until 1838, when Christian Gerber was three years old.

Illinois was then on the frontier, and a few settlers were moving there. Joseph Gerber and his family were among the first to go. They went down the Ohio River to the Mississippi and up to Illinois to where the city of Peoria now stands. In Woodford County, 20 miles southeast of this place, they located on a pre-emption claim. This was near Rock Creek, north of Danvers.

Joseph Gerber was a wagon maker by trade, and he worked at this during the winter months. His product was greatly in demand, for there were then no such factories as now. He got his wagon timber out of the woods.

After he had gained a foothold on the frontier, he farmed and raised stock extensively. Land was cheap then, and by the time the children were grown, Joseph Gerber had acquired several large tracts of land.

They raised nine children, Christian, Jacob, Anna, Joseph, Peter, Eli, Samuel, Elizabeth and Daniel.

On February 12, 1862, Christian Gerber and I were married. We moved to Woodford County, Illinois, where we lived until the fall of 1866. There our two oldest sons, Noah and John, were born.

In 1866 we moved to Missouri and settled in Hickory County, four and a half miles southwest of Wheatland. Shortly after we moved our little daughter, Elizabeth, died at the age of 11 months and three weeks.

We bought a large tract of land in Missouri—more than 600 acres—mostly prairie, and with no improvements, not even a rail. But we had a good spring. This was known as the Cave Spring, where soldiers had camped during the Civil War.

While our log house was being built we lived in a little cabin. We moved into the new house by the Cave Spring in April 1867, and lived there 15 years. We planted a large orchard with many kinds of fruit. We set out "Osage orange" for hedge fences, and soon had several miles of hedge on the place.

Early in the 70's Mr. Gerber planted a large maple grove near the site of the house, and several acres of hard maple trees at the southeast corner of the place. These hard maples now yield sugar.

Fifteen years of work had changed the raw land to a fruitful farm. Mr. Gerber dug a well a little farther east and put up some new buildings. For two years then we lived in what is now the granary. In September 1884, we moved into our new, large house.

Mr. Gerber was a very enterprising man, as was his father before him. All his work was done with thoroughness. Stock raising, feeding, timothy and clover he made a specialty on the farm.

But in all his earthly labors and ambitions he looked to God for blessings. This home place has with it many glad memories. It was here that our lives were spent. Here we reared our family to men and women, who now have families

of their own. We raised seven children, all of whom were married when father's health began to fail. Our children are:

Noah, born November 7, 1863
John, born February 12, 1865
Samuel, born August 29, 1873
Ella, born August 31, 1875
Daniel, born February 17, 1880
Minnie, born January 23, 1882
Frank, born March 7, 1884.

Because of Mr. Gerber's poor health we left the old home place in 1909 and went to Bee County, Texas. We bought four lots in the little city of Tuleta and built a small house.

But my husband got no better. We stayed nine months, then sold the little place, and in April 1910, went back to Missouri. After visiting our daughter, Minnie Raber, in Morgan County, Missouri, we went back to the old home place in June.

Father died October 16, 1911. We had lived together 49 years, 8 months and 3 days. When he died he was 75 years, 9 months and 28 days old.

I was left alone and my children were scattered in all parts of the country. After father's death, I started on a trip to visit my children.

From November 1911 to April 1912 I visited my daughter Minnie Raber, in Missouri. From there I went to Lacombe, Canada, where my son Daniel and his family lived. I stayed there until June 21, 1912. Then I went to Mayton, Alberta, and visited with Noah my eldest son, until September 15. From Canada I went to Bremerton, Washington, near Seattle, to visit our nephew, Joseph E. Yoder. Then I went to Oregon. I stayed one night in Portland with my grandson, Joseph R. Gerber, and then went to Salem, 50 miles south of there, where my second son, John, lived. I visited with him until November 19, also spending some time with friends in Oregon City and Woodburn.

In November I left for Redlands, California, where I stayed all winter, visiting my son Samuel and my daughter, Mrs. Ella Pine. During my stay in Southern California I visited Los Angeles, San Bernardino, San Jacinto, Long Beach, Pomona, Riverside and other cities.

On April 20, 1913, I left California for Missouri. In Garden City I visited my grand-daughter, Mrs. Louise Tannehill, Noah's daughter. From there I returned to the old home, where my youngest son, Frank, was living. After a short visit there I left for Fort Wayne, Indiana, the home of my sister, Lydia. I am now living with my daughter, Mrs. D. J. Raber, at New Paris, Indiana.

Of all my mother's children only two are now living—sister Lydia and myself. Christian, my oldest brother, was married and had five children. His wife was killed in a railroad accident. Later he married Sophia Pontius and they had one son. Joseph was married, and in 1854 his wife died, leaving him three small children. He married again to Anna Roth, and they had eight children. Abraham

married Sarah Homan. They had one son, who was eight years old when they moved from Indiana to Minnesota. We heard from them twice, and then never again. This was during the Indian wars, and we have always feared they were killed. My brother Peter married Barbara Stuckey, Sister Katie married John Zimmerman. A double wedding was celebrated in our house when sister Mary married Christian Plank and Fanny was wed to Christian Stucky. Anna married Benedict Stucky. He died, and she was married again to Michael Zehr. Solomon married Elizabeth Schlatter and Lydia married Jacob Egly. Leah was married to Jacob Miller.

Jacob Gerber, my husband's brother, married Katie Ropp. Jacob was killed by a falling tree and left one son, Samuel. Anna Gerber married Iddo Joder. They raised five children. Joseph was married to Lena Ehrisman and raised four children. Peter married Katie Hawbecker. Eli was married and has one daughter. Samuel married Katie Noffsinger and raised five children. Elizabeth married John Myers and raised three children. Daniel married Lena Myers. They raised two children.

My seven children are all married and have families. Noah married Catherine Stoll and they have four children. Their oldest daughter, Mrs. Louise Tannehill, has three children. Their second daughter, Mary Belle, is married to Sherwood Benedict, and they have two children. My son John married Eliza Roman, and they raised five children. Their eldest son, Joseph Roman, is married and has a son, born on September 16, 1914, making my sixth great-grandchild. Samuel married Amanda Pine. They have two children. Ella married William F. Pine, Amanda's brother, and they have four children. Daniel was wed to Katie Helmut, and has six children. Minnie married Daniel J. Raber. They have four children. Frank married Lennie Cox. They have three children.

All of my children are married and gone. Many loved ones of my generation have gone before me to that better home. I confessed Christ, my Saviour, when I was 18 years old.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

"O land of rest, for thee I sigh, when will the moment come,
When I shall lay my armor by, and dwell in peace at home?"

"I have a friend so precious, so very dear to me;
He loves me with such tender love, loves me so faithfully;
I could not live apart from Him, I long to feel Him nigh,
And so we dwell together, my precious Lord and I."

"God be with you till we meet again"

Mennonites in Hickory Co., Missouri

MELVIN GINGERICH

Hickory County, Missouri, in the central part of the state and approximately 100 miles southeast of Kansas City, had three Mennonite churches in the last half of the 19th century. The Amish Mennonite settlement had its beginning with the arrival of Joseph Nafziger sometime before 1856, the year in which the Daniel Raber family from Lee Co., Iowa, arrived and located near several Amish families who had preceded them. The list of Hickory County Mennonite family names includes Christner, Klopfenstein, Gerber, Miller, Yoder, Kauffman, Stucky, Nafziger, Rober, Hochstettler, Neuenschwander, Rufenacht, Lehman, Diener, Schindler, Oesch, Rich, Syler, Aker, Roth, Stoll, Gilliom, Bahler, and Gerster.

In 1867 the *Herald of Truth* reported that there were 15 Mennonite families in Hickory County but that the community did not have a minister. In December, 1870, when Preacher Joseph Stucky from Illinois visited the congregation Carl F. Kuntz was ordained bishop of the church in Hickory County. After worshipping in homes for many years, the congregation built a church about 4½ miles southwest of Wheatland on land donated by Christian Gerber and therefore known as Gerber's Church, although Gerber had by that time become affiliated with the General Conference Mennonite group in the county.

The Egli Amish (Defenseless Mennonites) also became established in the county, winning some of the Amish Mennonites to their fellowship. Their meeting-

house was built earlier than the Gerber Church and was located approximately one mile north of the place where the Gerber Church was later built. The two groups were settled in the Wheatland prairie, with their farms between points east of Elkton on the south and Quincy to the north.

The General Conference Mennonites had a small congregation in the south part of the county, known as the Elkton Church. The few families had services in homes and schoolhouses and for a time were served by minister Peter S. Lehman, formerly from Berne, Ind. After he left the county ministers were supplied them by the church in Morgan County.

When the settlement was established, land was in open range and comparatively cheap. Because both the northern and southern armies swept through the county in the Civil War days, the Amish settlers were impoverished. The ending of the open range and the scarcity of good soil beyond the limits of the Wheatland prairie brought economic hardships to the settlement that resulted in its extinction. Only a few families remained in the county beyond the first decade of the 20th century. At least as early as 1882 Mennonite families began to leave the settlement for Johnson County, Missouri. The H. P. Krehbiel census of 1911 lists only one Mennonite church in the county, the Defenseless Church of 9 members with Christian Zehr of Quincy serving as minister. [From the *Mennonite Encyclopedia* Goshen, Indiana]

The Amish in Alsace

An interesting account of the Amish in Alsace is found in the work of Ph. A. Grandidier (d. 1787) *Oeuvres inédites* (6 vv., Colmar, 1865-68): "The Mennonites [Amish] always live in the country, on the estates of large landowners, who like to take them as renters because they pay more than others, . . . by the industrious tilling of the soil and their good conduct. They are the most gentle and peace-loving of all people in their trade; they are energetic, alert, moderate, simple, benevolent. They wear beards, their shoes have no ties, their clothes no buttons. They seek to settle in the loneliest parts of the Vosges (mountains). When it is time for the harvest, mowing and threshing, the Swiss Brethren come and help, and when the work is finished they return to the places where they are tolerated or those where they are not known. If a Mennonite needs hired help he employs only members of his faith. In the villages where they live they pay the

same fees to the church for marriage or burial as the Catholics, and are obliged to pay the same school fees as the Catholics, although they do not wish to have their children instructed by the schoolmasters. They do not accept infant baptism and assert that no church has the right to say that it is the only true one in contradistinction to the others. The government should be obeyed. Baptism should be imparted at a mature age; baptismal candidates must pass an examination to determine whether they are worthy of being received into the brotherhood. In baptism the elder takes water and pours it on the candidate with the words, 'I baptize you in the name of the Father, Son, and Holy Ghost.' Communion is observed twice a year, usually in the home of the elder, where services are also held. First the Scripture is read in the current language, then one of the ministers preaches on the passage read, and at the close of the address the elder gives each brother

some ordinary bread; each one extends his hand and receives it, while the elder recites the words of the institution of the service. The brethren hold the bread in their hands until the preacher says, 'Take, eat'; then they all eat it together. The same elder goes from row to row with the cup and the preacher says, 'Drink in the name of Jesus in commemoration of His death.' All drink from the cup and wait in reverent silence; then the elder explains the effect that this act should have." Grandidier's report was confirmed by the Mennonite preachers Jean Bachmann and Philipp Heggi of Heidolsheim.

—From *Mennonite Encyclopedia*, Vol. I, p. 69.

Book Review

I Must See Switzerland. By Ira D. Landis, Bareville, Pa. The Author, 1954.

Pp. xi, 219, illustrated, map. \$3.50.

I Must See Switzerland is a personalized diary type of travelogue. It records the first impressions of Europe of a man vitally interested in historical things. The book also tells us that the author has a deep appreciation for his Mennonite heritage, that he has read widely, and that he thoroughly enjoyed his travels.

The book is written in an informal, chatty style. The reader joins the traveler in all the trials, joys, problems, and surprises of foreign travel. These are recorded in detail and their humorous aspects frequently receive special attention.

Although the title suggests only Switzerland the author actually describes his experiences and reactions to this country in only two of the twelve chapters. In these chapters he, however, gives an interesting and sympathetic interpretation of the beginning of the Mennonite Church. A third chapter is devoted to the Mennonite World Conference. The remaining nine chapters describe the author's experiences and reactions as he visited other areas of Europe. Some of the author's own enthusiasm for Mennonite historical material and his intense zeal to find connections between Lancaster County and the Old World carries over to the pages of the book. The writer also intersperses his story with numerous quotations from appropriate literature and frequently philosophizes about past events and their meaning for this day.

The one hundred illustrations and the four maps are a valuable addition to the book. The frequent listing of European Mennonite family names will be of interest to some American Mennonites who desire to trace their family history to European sources.

Although there are certain distinct values in recording first impressions of (Concluded on last page)

Sections from the Report of the Archivist of the Archives of the Mennonite Church

WALTER E. OSWALD

For the period

June 15, 1954-March 1, 1955

My first impressions of the general organization of materials of the Archives was very gratifying. Much of this was no doubt due to the vision and technical Archival knowledge of Brother Springer, with your general counsel and guidance. At the point where I am now in my Archival experience, I have no suggestions for improvement in general organization. There are, of course, years of detailed work to do before the Archives will be as useful as, I am sure, all of us hope to see them someday. I am thinking especially of the big task of the cataloging of the thousands of articles already sorted and filed waiting to be catalogued as well as the considerable amount of material that still has to be sorted and filed before it can be catalogued.

Another suggestion, mentioned several times in Brother Springer's reports, is in regards to the problem of space. It seems to me that more space is soon a *must* if new materials continue to come in, as we all hope they will.

New materials added to the Archives since Brother Springer gave his last report: J. A. Ressler collection, 15 boxes; H. F. Reist collection, 2 boxes; Additions to the Peace Problems collection: C. L. Graber, 2 boxes; O. O. Miller, 7 boxes; Amish Mennonite Materials from Arthur Nafziger, 1 box.

The first thing Brother Springer had me do was to read several helpful articles in the *Mennonite Historical Bulletin* and *The American Archivist* to supply general orientation and concepts.

During the first few days Brother Springer also showed me through the Archives explaining in some detail the general organization of all the materials. This gave me a very general idea of the purpose and organization of the Archives. During this browsing period he especially tried to get me to understand the card and folder filing systems so as to enable me to locate materials in the permanent filing boxes. He also explained to me the eleven major divisions into which all Mennonite Archival materials are classified. To again refresh all our memories we herewith insert these divisions. They are:

- I. Mennonite General Conference
- II. District Conference
- III. Local Congregations
- IV. Mennonite Board of Missions and Charities
- V. Mennonite Board of Education
- VI. Mennonite Publication Board
- VII. Miscellaneous Organization
- VIII. Other Mennonite Groups
- IX. Mennonite Central Committee
- X. Non-Mennonite Groups
- XI. Historical Manuscripts

Work completed with approximate days spent was as follows: Trimmed, repaired, sorted, and filed all accumulated newspaper clippings, 16; Filed all back church bulletins, 5; Set up a card index for all Mennonite churches (M.C.) and missions according to conference districts in the United States and Canada, 8; Filed John F. Funk correspondence, 25; Filed the H. F. Reist materials, 2; Set up a card index of all the bishops, ministers and deacons of the Mennonite Church (M.C.) and the Conservative Amish Mennonite Church, 23; Filed the J. D. Mininger collection, 40; Sorted and filed three boxes of Goshen College programs, 7; Filed the John Mellinger Kreider materials, 3; Rearranged on the shelves Mennonite Historical Bulletins, to date, 1; Sorted and filed the J. A. Ressler materials, 25; Filed Edward Yoder materials, 6; Sorted and filed all of the Mennonite Historical Society materials, 15; Made a complete newspaper clipping card file, 5.

As these major projects were in progress I often had to stop to keep the bulletin and clipping file up to date. Therefore the number of days indicated above as spent on each project are only approximate.

Promotional work:

I wrote an article for the *Gospel Herald* in the form of an appeal encouraging churches who are receiving bulletins from the Mennonite Publishing House and not sending any to the Archives, to do so. We also sent individual letters to those churches that had started sending and had either quit or sent them very irregularly. The number of churches now sending bulletins to the Archives is 125 as compared to 106 before the article and letters were sent.

The other promotional project resulted from making out a complete file of bishops, ministers and deacons. We discovered that since 1949, 109 ordained men died, ten left the church, and five could not be accounted for even though we wrote to the secretaries of the district conferences for the information not given in the Yearbook. Several of the secretaries have not yet replied. Letters are still coming in regarding this request.

We then prepared a form letter which was sent to the ministers of the churches in which the death occurred asking them for the names of someone who would be in a position to tell us whether there would be a possibility of getting archival materials collected by the deceased. Over half of these letters have now been answered. This project is not yet completed. We hope that this effort will result in getting at least some additional materials for the Archives.

Mennonites in Johnson Co., Missouri

MELVIN GINGERICH

Johnson County, Missouri, approximately 50 miles southeast of Kansas City, with Cass County on its western border, at one time contained an Amish Mennonite settlement, located in the southwestern part of the county near Holden. The first Amish settlers in the community were Joseph Gerber and his family, who moved here from Indiana around 1870. The first church was built in 1889 and was located approximately six miles southwest of Holden. By 1893 the congregation, named Pleasant View, had 53 members, who were served by the preachers David Morrell and Andrew Miller, both old men. Later in this decade Henry Rychener was ordained to serve the church. Under his leadership the church changed from German to English services. At its highest membership, the congregation numbered more than 60. After Rychener moved to Ohio, D. B. Raber was ordained to serve the congregation. Later the members began to move to Cass County, Missouri, to Aurora, Ohio, and to other places. When Raber moved to Portage County, Ohio, in 1911 the church was without a minister and eventually became extinct.

Goshen, Indiana

Elder VS. Bishop

(The following is a translation of an editorial in the *Herold der Wahrheit*, December 15, 1893. It probably was written by John Horsch, who at that time was associate editor of this German weekly published by the Mennonite Publishing Company at Elkhart, Indiana. J. S. U.)

The designation Elder ("Ältester") or also confirmed or complete minister ("bestätigter oder völliger Diener") has been used for many years in the Mennonite Church. Just so the name preacher or minister of the Word ("Prediger" or "Diener des Worts"); in North Germany and Russia "teacher" ("Lehrer"); similarly "provider of alms" ("Almosenpfleger") or "minister to the poor" ("Armen-diener"); in several churches they differentiate between minister to the poor and complete or confirmed minister to the poor ("völliger" or "bestätigter Armen-diener"). Only since a number of congregations have become English has the expression "bishop" come into use and soon afterward also the German "Bischof." The correct English translation of the German "Ältester" is not "bishop" but "elder." This is presented to the brotherhood for their consideration.

News and Notes

Among the doctoral theses accepted in the academic year 1952-53, were the following:

Renze O. De Groot, "The Faith of the Dutch Anabaptists"—Northern Baptist; William N. Kerr, "Anabaptist Mysticism"—Northern Baptist; and John R. Dick, "A Suggested Plan of Administration for the Evangelical Mennonite Brethren Conference"—Southwestern Baptist.

John Oyer is writing his doctoral dissertation in history at Chicago University on the attitude of the Reformers toward the Anabaptists.

Henry DeWind of Wisconsin State College at Whitewater who wrote his doctor's dissertation at the University of Chicago in 1951 on "Relation Between Italian Reformers and Anabaptists in the Mid-sixteenth Century" is continuing his research in the field. His article on "Italian Hutterite Martyrs" appeared in the July 1954 *Mennonite Quarterly Review*. His "A Sixteenth Century Description of Religious Sects in Austerlitz, Moravia" and "Anabaptists in Thessalonica?" appear in the January 1955 issue of the *Review*.

The July 1954 *Mennonite Quarterly Review* carried a chapter entitled "The Anabaptist Doctrine of the Restitution of the Church" from Frank J. Wray's Yale University doctoral dissertation of 1953 on "History in the Eyes of the Sixteenth Century Anabaptists." Wray is teaching in the History Department of Berea College, Berea, Kentucky.

"A Study of Mennonite Social Distance Reactions" which appeared in the July 1954 *Mennonite Quarterly Review* was taken from Lee Roy Just's Ph.D. dissertation in sociology at the University of Southern California (1952) on the topic "An Analysis of the Social Distance Reactions of Students from the Three Major American Mennonite Groups." Dr. Just is Professor of Sociology at Tabor College, Hillsboro, Kansas.

Grant M. Stoltzfus received his master's degree at the University of Pittsburgh in 1954, writing on the history of the first Amish communities in America. Part of his thesis appeared in the October 1954 *Review*.

Clayton Beyler of the Hesston College faculty wrote his master's thesis at Southern Baptist Theological Seminary (1954) on "The Relevance and Meaning of the Devotional Covering."

In 1952 Alvin J. Beachy received his master of sacred theology degree from Hartford Seminary. His thesis topic was "The Amish in Somerset County, Pennsylvania. A Study of the Rise and Development of the Beachy Amish Mennonite Churches." The chapter of his thesis entitled "The Amish Settlement in Somerset County, Pennsylvania" appeared in the October 1954 *M.Q.R.*

Earl Lehman of Bluffton, Ohio, recently wrote a master's thesis in music at Ohio

State University on church music among American Mennonites of Swiss origin.

Maurice A. Mook, Associate Professor of Anthropology, The Pennsylvania State University, continues his studies of Amish communities. The October 1954 *M.Q.R.* carried his article "The Amish Community at Atlantic, Pennsylvania," while the July 1953 *Mennonite Historical Bulletin* had his "Crawford County No. 3," a study of an Amish community. His articles on the Amish have appeared in a number of additional periodicals.

The January 1955 *M.Q.R.* contains Frank C. Peters' article "The Ban in the Writings of Menno Simons," taken from his master's thesis at Emmanuel College, Toronto, on the subject "The Ban in the Writings and Life of Menno Simons." Peters is President of Tabor College, Hillsboro, Kansas.

J. Lawrence Burkholder is writing a doctoral dissertation at Princeton Theological Seminary, on the ethical problems of nonresistance in a power politics era.

Robert Friedmann has a semester's leave of absence from Western Michigan College to work in the area of early Hutterite documents. He is spending his time in the Goshen College Mennonite Historical Library but has taken a month's trip to Hutterite colonies in the States and Canada. Dr. Friedmann's research has been made possible by a grant from the Guggenheim Foundation.

Evan Oswald is writing a master's thesis at the University of Illinois on "Sports in the Mennonite Church Since 1900." Oswald teaches physical education at Hesston College, Hesston, Kansas.

Linden M. Wenger of Bergton, Virginia, is writing a master's thesis on the "History of Mennonite Rural Missions." He recently did research in the Goshen College Mennonite Historical Library.

G. F. Hershberger delivered his Conrad Grebel lectures on the subject "The Way of the Cross in Human Relations" at Eastern Mennonite College and Hesston College. These lectures, which will be given in Mennonite churches and will eventually be published, explore the Mennonite position of nonresistance as applied in economic and social relationships.

The Menno Simons Lectures delivered by Roland H. Bainton at Bethel College were published in four issues of *Mennonite Life*, North Newton, Kansas, beginning in July 1953.

The 1954 Menno Simons Lectures at Bethel College were delivered by Dr. Franklin H. Littell, author of the prize winning study *The Anabaptist View of the Church*. Dr. Littell's lectures were on "The Free Church" and discussed the Anabaptist contribution to Protestantism.

NEW BOOK

History of the Berea Mennonite Church. By Mary I. Detwiler. Published by the author, Hesston, Kansas, 1954. Pp. 49.

This paper-bound booklet presents the history of the Berea Mennonite Church, located four miles west of Birch Tree, in Shannon County, Missouri. The congregation was organized in 1895 by Andrew Shenk, a bishop then living in Ohio. The booklet presents a chronological record of the chief events in the history of the congregation from that time through 1952. Copies may be ordered from the author at her address. In care of Le Roy Andreas, 921 Mississippi, Lawrence, Kansas.

—Melvin Gingerich.

MENNONITE CHURCH ARCHIVES

Walter E. Oswald began his term of service as Archivist of the Mennonite Church Archives during the summer of 1954. He is working under the direction of Melvin Gingerich, Custodian. Recently Mr. Oswald has organized the J. D. Minger papers and the J. A. Ressler papers.

The Historical Committee of the Mennonite Church purchased a microfilm camera for use in the Archives. Rare manuscripts that cannot be obtained permanently for the Archives are being borrowed for photographing so that the microfilm records will be available to scholars using the Archives collection.

BOOK REVIEW

(Continued from page 6)

other countries and people there are also dangers of misrepresentation by making sweeping generalizations. The author does not appear to be entirely free from this practice which is common to many American tourists. There are also times when the meanings are not entirely clear, especially to the reader who has not had a similar experience. The author affects a subtle humor which might be meaningless to those unfamiliar with him or the situation.

People who have traveled in Europe will follow with interest this travelogue. To those planning such a trip the book may have certain limited value. Others who are interested in reading first impressions of a wide-awake American Mennonite tourist will read the book with enjoyment.

—ATLEE BEECHY.

MENNONITE HISTORICAL BULLETIN

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Vol. XVI

July, 1955

No. 3

An Early Amish Colony in Chester County, Pennsylvania

MAURICE A. MOOK

One of the most interesting communities in the early history of the Amish settlement in Pennsylvania is the "Society of Amists Brothers," as it is called in a Chester County deed of 1787. (Deed Book C-2, 265; all legal records here cited are at the Chester County Courthouse at West Chester, Pa.) According to Amish tradition and family history, the settlement of this group in Chester County began in the early 1770's. It was much reduced in size by 1827, when a deed of that date informs us that the "Great (Chester) Valley Ominist Society" had become nearly extinct (Deed Book E-4, 310). The last Amish family is reported to have moved from the area in the early 1830's.

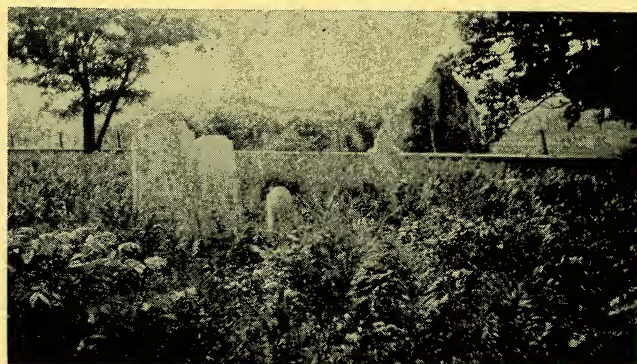
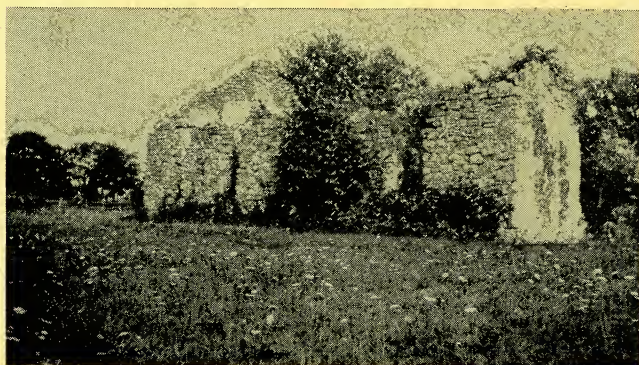
This community, which survived some sixty years, is of special interest for two reasons: local records clearly indicate the community's early acceptance of non-Amish ways, and the group is unique in being the first Amish congregation in America to build a meetinghouse. The latter was a departure from the already century-old Amish tradition of worshiping in private homes. A "church house" is, in fact, atypical of Amish practice throughout the 250 years of their New World History. Memory of the Chester County meetinghouse still persists through tradition among the present-day Amish residents of neighboring Lancaster County. The stone-wall foundations of the

building are still discernible. Evidence for the acceptance of non-Amish practices by the members of the community consists largely in records of Amish young people marrying non-Amish mates and joining other churches in the vicinity. The meetinghouse itself is also an example of the acceptance of a non-Amish institution. It has even been claimed that the structure of the building was patterned after the plain Quaker meetinghouses, three of which existed in the near-vicinity of the Amish community in Chester Valley.

It is hoped that the present attempt to briefly record the history of the group may be of interest, not only because of the importance of the community from the standpoint of culture history, but also because such materials pertaining to the group as have been published have appeared in local and fugitive sources, most of which are difficult of access to the average reader. These consist of a privately printed local history, now out of print; two privately printed family histories, both out of print; an article in a church paper more than 50 years ago; two more recent articles in a local historical series since discontinued; and a recent graduate thesis in history at the University of Pittsburgh. The bulk of the material for the complete history of the community remains unused in the Courthouse at West Chester, Pa., and in sources collected,

classified, and catalogued at the Chester County Historical Society Library, also at West Chester. The present essay will deal particularly with the family names found in the written records and with the material cultural marks of this community—specifically its meetinghouse and the graveyard associated with it. The acculturational aspect of the community life, as evidenced in the still largely unused sources just mentioned, will have to await future study.

The Chester County "Society of Amists," or "Ominist Minist (Amish Mennonite) Society," as it is called in a later deed (Deed Book M-C, 331; deed dated Dec. 28, 1816) did not exist as an organized "society" in the usual sense of the word. It was merely a local group of Amish families who lived and worshiped together as a congregational community. Their meetinghouse was used both as a place of worship and as a sectarian school for the Pennsylvania German-speaking young people of the community. This building, with its cemetery across the road from it, was located in northern East Whiteland township in eastern Chester County. A local newspaper in 1928 described the ruins of the former meetinghouse as located "in the heart of the beautiful Chester Valley, about four miles north of the Main Line of the Pennsylvania Railroad." It is elsewhere described



Photographs of the first Amish Mennonite meetinghouse in America at Malvern, Pennsylvania.

Photographs supplied by Grant M. Stoltzfus, March 1953.

as "a short distance west of the Cedar Hollow Lime Quarries on Moore road."

With these descriptions in mind the writer spent several hours attempting to locate the site in December 1954. The road leading west of the lime quarries is now cut off by the Pennsylvania Turnpike. No "Moore road" is marked by either maps or road signs in this vicinity. However, there is a Morehall Road which extends northward from Malvern toward Devault. One-half mile south of Devault a narrow unpaved road leads westward from Morehall Road. The site of the meetinghouse is near the north side of this road one mile west of Morehall Road. The small site, now overgrown with bushes and small trees, is surrounded on three sides by a cultivated field. Directly across the road from the ruins of the church is the wall-enclosed cemetery. The wall still stands, as do several dozen gravestones. The ruins of the meetinghouse were razed in the 1930's and what stones remain are now somewhat scattered. However, the foundations of the walls are still vaguely discernible. Probably some tombstones in the cemetery lie now buried in topsoil. The site is one that deserves at least superficial archaeological excavation, if such could be negotiated.

A photograph of the meetinghouse "as it appeared in 1899" was published in 1911. However, there are published reports of the building having been destroyed by fire in 1895. Photographs of the ruins of the building, with its four walls partly standing, were taken in 1937 and are on file at the Chester County Historical Society. These photographs and the still discernible foundation stones indicate a building of modest proportions. It was perhaps 18 feet wide by 35 feet long, or 20 x 40 feet at the most generous estimate. The photographs clearly indicate a one-story building. There may have been a chimney and fireplace at the east end of the structure. The length of the building paralleled the road and the earliest known photograph shows a door and a window in the east gable end, with two doors and three windows on the south side of the structure which faced the road. When used as an Amish meetinghouse it would have been furnished with backless benches and with no rostrum or pulpit. Men and women still sit separately in all Amish meeting places, and it is probable that the two front doors were for the separate entrance of male and female worshippers.

The size of the graveyard and the number of burials in it, as well as the dates on the gravestones, clearly indicate that the cemetery was used longer than the meetinghouse served as a place of Amish worship. The former was visited in the 1930's by staff-members of the Chester County Historical Society, who were able to decipher inscriptions on 39 stones. It was then described as in a state of neglect and deterioration—a fair statement of its condition when viewed by the writer in

December 1954. It has had some care, however, for the wall is in repair and the burial area is not as overgrown as is the meetinghouse site. The enclosing wall is approximately 50 x 100 feet in width and length, with the longer side of the rectangular enclosure facing the road. Several dozen gravestone inscriptions are still decipherable; many more graves, however, are marked by small, irregularly shaped, flat field stones which carry no inscriptions. There are also undoubtedly numerous unmarked graves. Unmarked graves, gravestones without inscriptions, and general neglect are still characteristic of small Amish community cemeteries in Pennsylvania. The Amish meetinghouse was sold in 1827, and the last Amish family, as earlier stated, removed from Chester Valley in the early 1830's. The death dates on many of the inscribed tombstones in this cemetery are later. The cemetery is referred to in nineteenth-century sources as the "Union Grave Yard," indicating that it was later used by families of non-Amish affiliation (as was also the meetinghouse). Accordingly there are burials of individuals with such non-Amish and non-German names as Davis, Hall, Harley, Meconkey, and Ruth.

The site of the cemetery and meetinghouse is 1½ miles west by south of Devault and 4 miles north by west of Malvern. It is on the Phoenixville Quadrangle of the United States Geological Survey maps for this part of southeastern Pennsylvania. It is less than one mile south of the modern Pennsylvania Turnpike, the hurried traffic over which can be seen from the century-and-a-half-old site of the meetinghouse. The early Amish farms were scattered in the area, north, east, and southwest of the meetinghouse. The westernmost farm that can be identified as Amish was located near present Exton, the easternmost in Tredyffrin township, and the northernmost in Charlestown township. Most of the farms were in East Whiteland township, with a few in West Whiteland. The Amish community was thus located on and north of the present Lincoln Highway (U.S. Route 30), largely between the towns of Exton and Malvern. The settlement is referred to in Mennonite literature as the "Chester Valley," "Whiteland," or "Malvern" community or congregation.

Amish tradition has it that this community was established by Moritz Zug, who with his brothers John and Christian, their families, and perhaps a few other Amish people, moved to Chester County in the early 1770's. They came from the earlier "Northkill" Amish congregation in northern Berks County, which had been disrupted by a series of Indian raids during the French and Indian War.¹ (See the *ECK* for August 21, 1954.) Moritz and Christian remained and died in Chester County near Malvern, while John (Johannes) Zug removed to Honeybrook township in northwestern Chester County where he died in 1790. Christian Zug, Sr.,

had a son, also named Christian, who became a minister and leader of the Valley community. His name, and that of his cousin, Moritz Zug's son Jacob, occur most frequently in contemporary references to the Amish in this area. Preacher Christian Zug's twelfth child and last-born son, Henry Zook, married to Christiana Kurtz, was with his children the last family of Amish connection to reside in Chester Valley. The family removed to Lancaster County in 1834. Moritz Zug's son Jacob Zook is repeatedly mentioned in contemporary records as "Trustee" for the "Society of Amist Brothers." He died at Exton in 1829. He and his wife, Gertrude Kenegre, had a family of thirteen children, all born in West Whiteland township. There are other Amish family names, such as Coffman, Lapp, and Rickabaugh, to be found in sources pertaining to this community. However, its terminal dates, as well as its dominant personalities, are in the record of the first three generations of the Zug family in America. The dates c. 1770 and c. 1834 mark the period during which entire families of definitely Amish religious conviction occupied the area.

As is well known, there are relatively few characteristically Amish family names to the present day, and there were still fewer in the years of early Amish settlement in America. These names are a helpful, although not infallible, guide to the identification of persons of Amish connection. Deeds, wills, and other records indicate the presence of persons with Amish surnames in this area from c. 1770 to the present time. However, later individuals and families—subsequent to the 1830's—are clearly non-Amish in their religious affiliation. One student has examined recorded wills for the period of Amish occupancy of Chester Valley and found five of them pertaining to members of this community. A preliminary inventory recently made by the present writer revealed more than five such wills, but the reported five range in time from 1786 to 1826 and refer to 18 individuals representing four Amish families, as follows: Coffman (2 individuals), Kurtz (2), Lapp (5), and Zug (9). There are also three wills by Rickabaughs recorded from 1805 to 1848. Of the foregoing names that of Rickabaugh is the least familiar as an Amish eponym. However, in a quitclaim of 1792 Adam Rickabaugh is listed among the names of eight "persons of the said . . . Society of Amists" (Deed Book G-2, 200), and his own will also bequeaths money to Jacob Zook who is named as a trustee of "our religious society" (Will Book L-11, 88). The name Zug is also spelled Zook in local records dating from 1787, and Coffman is spelled Kauffman in the earliest sources for the community. German names were thus soon Anglicized.

It is possible also to identify persons of Amish connection in recorded County deeds to property. Miss Dorothy B. Lapp, on the staff of the Chester County His-

torical Society and a descendant of early southeastern Pennsylvania Amish ancestors, reports seven deeds ranging in time from 1787 to 1827, in which there are references to 13 representatives of four Amish family names, including 4 Coffmans, 5 Zooks, 3 Lapps, and one Rickabaugh. Miss Lapp advises me that her survey of deeds is incomplete, having been made from time to time incident to other duties. It is thus possible that additional deeds will reveal a few more family names. Some names in the deeds repeat those in the wills, but allowing for probable duplications in the twelve documents there are references to 24 individuals who by their first and family names may be identified as members of the Amish community. They all occur in documents dating from 1786 to 1827, both of which years are well within the terminal dates marking the duration of the local Amish group as a living community.

Miss Lapp is the Historical Society representative mentioned earlier as the transcriber of the 39 gravestone inscriptions still decipherable in the East Whiteland township "Union Grave Yard." Among these there are 7 Zooks, 7 Coffmans, 5 Lapps, and 2 Rickabaughs. Not all individuals of these surnames were Amish, however, as is clearly indicated by their non-Amish first names and by their dates of death. Among the 7 Coffmans, for example, are the wife and two daughters of one "Isaac Z. Coffman, M.D.," who as a professional man could not have been Amish. Several of the individuals are clearly Amish, however, for their names are also recorded in legal documents relating to the "Amist Society." There are, in addition, the graves of several Amish women whose names are lacking in the legal records, but whose husbands' names occur in these sources.

It is thus possible to rescue five family names of members of the community from wills, deeds, and gravestone inscriptions. However, it is impossible from these to offer an estimate of the size of the community, for it is improbable that all family names became a matter of record and moreover here, as elsewhere in Amish communities, the number of family names is no indication of the size of the total community. There were here, as in most Amish communities, several resident families representative of each family name, and there were also in this small community several individuals with the same given as well as family name. Thus two Adam Rickabaughs are buried in the cemetery, one who died in 1804, and the other in 1825. There were also at least two Christian Zugs, father and son, one having made his will in 1786 and the other in 1835. The presence of identically named individuals in the same local community is commonly met with in Amish history.

From "genealogies, deeds, wills, and Mennonite historians" Miss Lapp has compiled a list of 15 local Amish families. Her list is undoubtedly incomplete, for

she tells me that she made her compilation without access to the Mast Family History which lists a number of Chester Valley Amish families related by marriage to the Lancaster County Amish Mast family. The Hertzler family history is also valuable in this connection, for the Hertzlers were related to the Zugs by marriage. Some of these Chester County families were large, with as many as 9 to 14 children. Thus John Coffman and his wife Mary Mast (a daughter of Amish Bishop Jacob Mast of Lancaster County) had 14 children, as did one of the Adam Rickabaughs and his wife. Jacob and Gertrude (Kenege) Zug had 13 children; Christian and Magdalene (Blank) Zug had 10; John Zug and his wife Elizabeth (Mast) had 9; another John Zug and his wife Catherine also had 9; Henry Zug and his wife Christiana (Kurtz) had 8; etc. That the typical Amish family has always been large is immediately apparent from perusal of the numerous privately published Amish genealogies, over forty of which have been printed to date.

A feature of interest and importance, which will be developed in a separate paper, is that family records indicate that many of the children of Chester County Amish families married non-Amish mates. Those who married out of their faith did not all move from the area, however. On the other hand, the Chester County Amish young people who married Amish mates chose them largely from other Amish communities and then moved to those communities. The Chester County community thus lost members by outmarriage and also by geographic removal. The younger members of this community either married out and joined other faiths, or married within the faith and moved away. Meanwhile, older members of course died, and the community thus gradually also expired.

Although it is obviously impossible to estimate the size of the community from the size of the family when the number of resident families is unknown, we are not entirely in the dark with respect to the size of this community. The first census of the United States, taken in 1790, which enumerated by named heads of families as well as by size of household, listed ten family heads with Amish surnames in four townships of eastern Chester County. These ten families had a total of 106 individual members, an average of 10.6 persons per family. Published family histories show that this census was decidedly incomplete for this community, and that the over-all under-enumeration for the group may have been as high as half of the total number. Past experience has proved that the Amish people have never fully co-operated with voluntary religious censuses, and it is also known that they unenthusiastically comply with laws requiring official enumerations. It is also well known that our first federal census was the least accurate one ever taken by our government. It seems therefore rea-

sonable to surmise that there may have been from 15 to 20 resident families, with from 175 to 200 individual members, in the Amish community at this time. It was apparently largest in the late 1790's, toward the turn of the century.

Population decline soon set in, however. The "Big Valley" Amish colony in Mifflin County was established in the early 1790's and Chester Valley Amish families are known to have contributed to the early growth of this new settlement in central Pennsylvania. Some Chester County young people found their marital mates among the Amish of Lancaster County and removed to that area, as we have seen. The original Chester County Amish settlers died in the late-eighteenth and early-nineteenth centuries. By 1816 the Amish group was so reduced in size and also so adjusted to non-Amish neighbors that the "Ominist Minist and German Baptists Societies" were sharing the meetinghouse both as a "House of Worship and school for the use of the said Societies" (Deed Book M-3, 331). In 1817 a member of a small group of Bernese Anabaptists who were journeying from Philadelphia to Ohio reported that "On the 16th of October we went 23 miles from Philadelphia to a settlement of five Amish families" and that "On the 17th we then went (on) to the Pequa. Here we stayed a week." Pequa refers to the Lancaster County Amish colony, of course, and the reference to the "five families" 23 miles from Philadelphia clearly locates them in Chester County. Ten years after the date of this visit Jacob Zook, "Trustee of the Great Valley Ominist Society in Chester County," petitioned the Pennsylvania legislature to sell the land and buildings thereon held by him as trustee for the group, the reason given being that "the Great Valley Ominist Society by death and removals had become nearly extinct" (Deed Book E-4, 310). In March 1827 the property was sold to John Malin, who in turn deeded it to five non-Amish "Trustees of (the) Valley Creek School." The building was thereafter used as a school, Baptist Church, and place of public assembly for the non-Amish inhabitants of the region. Finally, the last Amish family moved from Chester Valley to join coreligionists in Lancaster County in 1834. The Chester County Amish congregational-community thus declined and finally became extinct as the result of the deaths of its older members, the geographical removal of those who remained Amish, and the outmarriage and acceptance of a non-Amish religion and way of life by those who remained in the Valley. Here, as elsewhere in the history of religiously centered communities, we find that small groups who accept secular beliefs and customs can not survive as sectarian societies.

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Mennonite Elementary Education

MELVIN GINGERICH

Elementary education is a term commonly used in America for the training given to children during the first eight years of their attendance at school. The term is in contrast to secondary education, which refers to the work in grades 9-12 inclusive.

A. *Europe*. During the early days of Anabaptism in Switzerland and Holland conditions were not favorable for the establishment of church or parochial schools. In the days of persecution such institutions would not have been permitted. Lacking relatively permanent and closely knit communities the Anabaptists of these areas would have found it difficult to establish their own schools. The Hutterites, on the other hand, living in colonies were able to establish their own schools, which they did as early as 1533. School attendance was compulsory and their schools were good enough to attract non-Hutterite children. M. S. Harder explains, "The Hutterian schools were divided into three departments. The first accepted the children when they were one-and-a-half years old. It was like a Kindergarten in modern education. It was concerned chiefly with the physical care of the children. The little children were taught to speak, and receive their first instruction in religion and social living. At the age of 5 or 6 the children entered the next department, not unlike an elementary school. Here they were under the supervision of a schoolmaster who taught them how to read and write. The religious training was greatly emphasized. Prayers, the catechism, and religious hymns occupied the center of the curriculum. . . . The children remained in this department until they were old enough to learn to work."

After the persecution of the Dutch Mennonites ended, they became absorbed in the urban life of their country, not living in closed communities. They sent their children both to secular schools and to church schools maintained by other Christian groups. Only in Haarlem did they have their own institutions, where they owned and supported two elementary schools, one of which was still in existence in 1954.

After the Swiss government organized its national school system, the Mennonites organized elementary schools in their homes to comply with the new law. During the last half of the 19th century there were at least 20 such schools among the Mennonites in the Jura Mountains. When the financial burden of these schools became almost too heavy for the Mennonites to bear, they were given state financial aid. The Chaux d'Abel elementary school was the first to be granted equal status with other state schools and

therefore to be declared eligible for state aid. A few years later, in 1899, the Mont-Tremelan school was granted similar recognition. In 1949 there were seven one-teacher Mennonite schools in Switzerland, offering nine grades of work, and all complying with the educational requirements of Swiss law. The schools at Chaux d'Abel, Montbautier, and Perceux have their own buildings. The Moron and Jeangisboden schools are held in churches and the Mont-Tramelan and the Perceux schools meet in private homes.

In Germany the Realanstalt am Donnersborg, later known as the Weierhof-Realund Erziehungs-Anstalt, a private secondary boarding school founded by Michael Löwenberg, and patronized by Mennonites, was opened in 1867. A ruling of the Bavarian state compelled it to operate on the elementary level from 1878 to 1884. In 1869 an elementary school was opened in the French village of Etupes for the Mennonite children of this area. Later the school was moved to an estate near the village of Exincourt, where it was operated successfully for seven years.

When the Mennonites moved to South Russia in 1789 ff., they soon established their own elementary schools, although during the first fifty years they were inadequate because of the poverty of the colonies. In 1820 a movement to improve elementary education was begun in the Molotschna Mennonite colony by planning for secondary schools to train teachers. Such a school was the Ohrloff Zentralschule opened in 1822. Johann Cornies as leader of the Agricultural Union in these Mennonite settlements brought about changes in the educational standards which greatly improved the quality of their elementary schools in the years following 1843. By 1910, the number of elementary schools in the Mennonite villages had grown to 400, taught by 500 teachers, mostly men. After 1880 the Mennonite educational system increasingly came under the control of the state. Following the Bolshevik Revolution, the Mennonites lost their control over their schools, which then were used to destroy rather than to maintain Mennonite ideals, and their educational autonomy which had lasted a century was completely destroyed.

B. *America*. In colonial Pennsylvania, the Mennonites established schools in their communities, although these were not parochial but rather private subscription schools. It was a common practice of the Mennonites to use their churches for school purposes. Sometimes their school was built on the same grounds as the church. J. E. Hartzler mentions more than a dozen Mennonite churches of eastern Pennsylvania prior to 1800 that were

used as buildings for elementary schools. Silas Hertzler states that by 1776 at least 16 schools were being conducted by the Mennonites of Pennsylvania. The noted Mennonite schoolteacher Christopher Dock taught two such schools in Eastern Pennsylvania, at Skippack and at Salford, in the first half of the 18th century. His *Schulordnung* (1770) was a pioneer book on pedagogy in colonial America. During the second half of the 19th century the public school system replaced the private schools in that state, but not without opposition from the Mennonites and other sectarian groups who wished to maintain the former system.

By the last half of the 19th century the Pennsylvania Mennonites and their daughter colonies to the west had accepted the public school system and were no longer maintaining private schools. Later immigrants, however, such as those who came to Lee County, Iowa, from Germany established their own school in 1853. The subjects taught in the seven-month term included the catechism, singing, reading, writing, arithmetic, geography, and nature study. Instruction was given in both English and German. At one time there were three of these parochial schools in Lee County and one in Washington County. One of these was continued until shortly before World War I.

Another pioneering experiment in elementary parochial education was launched by the Amish in Iowa when they organized the German School Association of the Old Order Amish in 1890. Although their school placed much emphasis upon learning German and the catechism, several of the elementary subjects were taught both in the summer and in the winter terms.

When the Mennonites from Russia settled on the western plains in the 1870's they established the kind of elementary schools that they had been accustomed to in Europe. This was possible because there were well-trained teachers among the immigrants. Their first schoolhouse in Kansas was a sod house in Gnadenau, in which Johann Harder taught during the winter of 1874-75. Besides teaching the usual elementary subjects, these early instructors taught German, Bible history, and the Mennonite catechism. Although the public schools soon began to offer competition to their church elementary schools, their numbers increased down to the time of World War I. In the 1898 meeting of the Western District Conference (GCM), it was reported that their committee on education had received reports from 42 schools. There were seven others from which reports were not received. In the conference of 1915 it was reported that questionnaires had been sent to 60 schools in the district. The demand for trained teachers led to the development of preparatory schools and eventually colleges among the General Conference Mennonites. The German Teachers' Association and the German Teachers' In-

stitute were outgrowths of this educational program. The 1903 Institute, for example, had an attendance of 57. Eventually the competition of the public schools and the dropping of the German language brought about the abandonment of the system of private elementary schools, so that by 1954 only a very few remained.

Soon after most of the General Conference Mennonite elementary schools had been discontinued, the Mennonite Church (MC) and the Conservative Amish Mennonites launched a program of building elementary schools. The first of these was the Mennonite Private School, started at Dover, Del., in 1925. From there the movement spread to Pennsylvania (1938), Virginia (1941), Ohio (1944), Arkansas (1944), Tennessee (1944), Idaho (1945), Florida (1946), New York (1948), Oregon (1948), Arizona (1949), Illinois (1950), Indiana (1950), and Michigan (1953). In the school year 1953-54, there were 62 of these elementary schools, in which over 3,500 children were enrolled in the first eight grades. The disappearance of the isolation which Mennonite communities had earlier enjoyed, the tendency of public schools to become completely secular, the realization that certain standards, such as nonresistance and nonconformity to the patterns of a worldly society, were endangered by the public schools, and in some instances a reactionary approach that tried to stop all changes, were in part responsible for this vigorous new movement that was still advancing in 1954.

When Pennsylvania Mennonites migrated to Ontario in the early 19th century, they took the private school pattern with them. Benjamin Eby, leader and bishop in the early Waterloo County settlement, not only taught such a school but wrote his own *Neues Buchstaben- und Lesebuch*, first published in 1839 and often reprinted, and also a *Fibel* in 1843.

One of the chief reasons why Mennonites from Russia settled in Manitoba in 1874 ff. was that here they were granted complete school autonomy, a privilege which they enjoyed without interruption until 1883. During those years they established their own German private elementary schools, supported by village taxes. They regarded these schools as the "nursery of Christianity" and guarded their privileges zealously. Although at first these Mennonite schools were as good as or better than the public schools of the province, in time they became stagnant because of the growing shortage of well-trained teachers. Progressive elements in the settlements wanted the better schools which public tax money could afford. As a result the school problem became a most serious one in the Mennonite settlements, producing not only intragroup conflict but also conflicts with the provincial regulations designed not only to improve the quality of the education but also to impose an English-Canadian culture upon the Mennonites. In the end the Mennonites

lost their battle and those conservative groups, the Old Colony Mennonites, who refused to surrender, retreated to Mexico and Paraguay, where they were privileged to establish their own elementary school system. In 1922-24 some 5,000 Manitoba Mennonites settled in Mexico and in 1926-27 some 1,700 in Paraguay. Some of them, however, solved their problem for the time being by moving into Canada's Far North, where public schools have not been organized, and where they are again allowed to carry on their own elementary schools.

The thousands of Mennonite refugees from communist Russia who also settled in Paraguay after World War I and again after World War II have established their own schools. Twelve thousand Mennonites in Paraguay were living in 138 villages in 1950. In these villages 2,330 Mennonite children were enrolled in 94 elementary schools. In 1951 the Mennonites in Brazil had at least one elementary school and in 1950 the Mennonite refugees recently settled in Uruguay had one such school.

M. S. Harder, "The Origin, Philosophy, and Development of Education Among the Mennonites" (unpublished doctoral dissertation, University of Southern California, 1949); H. P. Peters, *History and Development of Education Among the Mennonites in Kansas* (Hillsboro, 1925); J. E. Hartzler, *Education Among the Mennonites of America* (Danvers, Ill., 1925); J. W. Fretz, *Pilgrims in Paraguay* (Scottsdale, 1953); E. K. Francis, *Tradition and Progress Among the Mennonites in Manitoba* (reprint from *MQR* XXIV, October 1950); *idem*, *The Mennonite School Problem in Manitoba 1874-1919* (reprint from *MQR* XXVII, July 1954); S. Hertzler, "Mennonite Parochial Schools: Why Established and What They Have Achieved," *Proceedings of the Seventh Annual Conference on Mennonite Cultural Problems* (North Newton, 1949); M. Harder, "Disadvantages of the Parochial System," *op. cit.*; L. Froese, "Das pädagogische Kultursystem der mennonitischen Siedlungsgruppe in Russland" (unpublished doctoral dissertation, University of Göttingen, 1949). [From the *Mennonite Encyclopedia*]

Goshen, Indiana.

The Fretz Family

JOHN C. WENGER

Fretz (Frätz, Fraetz), the name of a Mennonite family in the Palatinate, Germany, in the 18th century, likely of Swiss origin. A Markus Frätz was a deacon at Ziehmerhof in the Upper Palatinate in 1731. Three years later a Christian Fraetz arrived in America. Most of the families bearing the Fretz name in the Mennonite Church today live in the Franconia Con-

ference area and in Ontario, and are largely descended of two brothers, John and Christian Fretz, who immigrated from near Mannheim in the Palatinate to Deep Run in Bucks Co., Pa., between 1710 and 1720. The former's son John Fretz (1730-1826) removed to Ontario in 1800, where he was ordained as deacon in the Moyer congregation at Vineland in 1801. A number of ministers and deacons named Fretz have served in the Franconia and Ontario conferences (MC). Perhaps the most influential and vigorous minister bearing the name was the Eastern District (GCM) minister, Allen M. Fretz (1853-1943), ordained as preacher at Deep Run in 1883, and elder in 1892. Clarence Y. Fretz of the Franconia area served for a number of years as minister of the Norris Square Mennonite Church in Philadelphia, and is currently a missionary in Luxembourg, serving under the Eastern Mennonite Board of Missions and Charities (MC). A. J. Fretz has written at least ten family histories of Mennonite families such as Fretz, Funk, Kratz, Meyer, Nash, Oberholtzer, Rosenberger, Swartley, Stauffer, and Wismer. J. Winfield Fretz has for some time been a professor at Bethel College. [From the *Mennonite Encyclopedia*]

The Hostetler Family

JOHN A. HOSTETLER

Hostetler (Hostetter, Hochstetler, and many other variations), is a family name occurring frequently among Mennonites (MC) and Amish in America. The earliest trace of the name appears in Switzerland, in the town of Guggisberg (canton of Bern) and the neighboring communities of Wahlen and Albigen. According to Christian Lerch, State Archivist at Bern, all Anabaptist-Mennonites of this name come from this locality, but only a small proportion of the Hostettlers (as it is spelled currently in Switzerland) were *Täufer*. The forms Hofstetter and Hostettler originated independently of each other, though the spellings appearing in early records are never consistent; it is a matter of speculation whether both came from the same root, i.e., "orchard." The first syllable of the name was written Hoch by those who went to Germany. The long-standing Hochstättlers of Münsterhof in the Palatinate and those in Regensburg in Bavaria trace their ancestry to Jakob, born at Lautenbacherhof near Strasbourg about 1765, and his father Isaak, who died at Neuhoof near Strasbourg. Mennonites with this name are extremely rare in Europe today, and live chiefly in Bavaria near Regensburg. Two well-known Amish Mennonite preachers were Jacob Hochstättler of Münsterhof of Palatinate, and Peter Hochstetter (1814-85) of Regensburg, Bavaria,

Jacob Hochstetler (1704-76), an Amish Mennonite who boarded the English ship *Harle* at Rotterdam, came to Philadelphia in 1736 with 388 persons from the Palatinate and adjacent places, and settled north of Reading, Pa. The family suffered severely from an Indian attack near North Northkill in Berks County, Pa., in 1757. The story is told in Harvey Hochstetler's *Descendants of Jacob Hochstetler*. He is the ancestor of most of the large number of Amish Mennonites and Amish bearing the name. Families bearing this name are scattered all the way from Pennsylvania to Oregon.

The Hostetters in the Lancaster Mennonite (MC) Conference district must descend from a different immigrant from the Jacob mentioned above. A congregation of this conference near Hanover in York County is called Hostetter's.

Among members of the family prominent in church life and work have been Bishop Jacob Hostetler (d. 1761) of the Hammer Creek district in Lancaster Co.; Bishop Jacob Hostetler (1745-1826) of the same conference, Manheim district; Bishop Jacob Hostetler (1774-1865), moderator of the Lancaster Conference; Bishop John Hostetler (1791-1866), York Co., Pa.; Bishop Oscar Hostetler (d. 1953) of Lagrange Co., Ind.; Amos Hostetler, a minister in Topeka, Ind., secretary of the Mennonite General Conference, 1923-1953; B. Charles Hostetler, a minister in Harrisonburg, Va., evangelist and radio preacher; J. J. Hostetler, a long-time city missionary (MC); Bishop John G. Hochstetler of Creston, Mont.; Bishops Eli G. Hochstetler of Wolford, N. Dak., and Lester Hostetler, Freeman, S. Dak., a minister in the General Conference Mennonite Church. Prominent in the Brethren in Christ Church is Bishop C. N. Hostetter, Jr., President of Messiah College, Grantham, Pa., his father, Bishop C. N. Hostetter, long president of the mission board, and his brother, Bishop Henry N. Hostetter, executive secretary of the mission board.

Two monumental genealogies were compiled by Harvey Hochstetler: *Descendants of Jacob Hochstetler* (Elgin, Ill., 1912), and *Descendants of Barbara Hochstetler and Christian Stutzman* (Scottsdale, 1938). Barbara was the youngest daughter of the 1736 immigrant Jacob. See also Mrs. Amos Hostetler, *Descendants of David J. Hochstetler* (Napanea, Ind., 1953).

Scottsdale, Pa.

The Bender Family

HAROLD S. BENDER

Bender is an Amish Mennonite family, whose first recorded appearance was in the Amish community near Waldeck (later near Marburg) in Hesse-Cassel, Germany, about 1790. It was probably

present earlier in the same group which came to Waldeck about 1730 via Wittgenstein probably from Alsace and originally Switzerland. This group consisted of such families as Guengerich, Schlappach, Otto, Shetler, Schwartzentruber, Yoder, who later settled 1830-60 in Somerset Co., Pa., and ultimately in Johnson County, Iowa. Bender is not a Swiss name but fairly common in the Middle Rhine region, and apparently entered the group in Germany. Progenitor Daniel (d. about 1842 at Langendorf, Germany) did not come to America, but his second wife and her seven sons did, also one son and daughter by his first marriage, arriving at various times, 1830-51, all but one coming to the region of Springs, Somerset Co., Pa. From these immigrants descended a large number of Old Order Amish, Conservative Amish, and Mennonite families, chiefly located in the original settlement and in Johnson County, Iowa (Kalona). From this family descend Bishop Daniel H. Bender Deacon George L. Bender, Preacher Harold S. Bender, E. C. Bender, Paul Bender, as well as numerous Amish and Conservative Amish bishops, among them Bishop C. W. Bender and Bishop Nevin Bender. Another progenitor, Jacob Bender, from the same Hesse community settled in 1832 in the Amish community west of Kitchener, Ont., where many descendants still live, two of whom are Bishop Jacob M. Bender and Preacher Jacob R. Bender.

D. M. Bender, *Family Register of Jacob and Magdalena Bender 1832 to 1925* (n.p., n.d.); C. W. Bender, *Descendants of Daniel Bender* (Berlin, Pa., 1948). [From the *Mennonite Encyclopedia*]

Goshen, Indiana.

The Brenneman Family

MELVIN GINGERICH

Brenneman (Branaman, Brannaman, Brenaman, Breneman, Breniman, Brenman, Brenneman, Brenemann, Brineman) is a Mennonite family name common in America. The ancestor of most of the American Brennemens was Melchior, who fled to Germany from his home in the canton of Bern (Switzerland) in 1671 because of the persecution of the Mennonites. The first of the family to come to America seems to have been the son of Melchior, also named Melchior, who settled in what is now Lancaster Co., Pa., probably in 1717. Among other Brennemens whose descendants are numerous in America was Nicolaus, who may have been a grandson of the above-named first Melchior. Nicolaus was born in 1736 and lived on an estate near Darmstadt in Germany. His descendants were mostly Amish Mennonites.

A family history published in 1938 listed more than 3,200 persons under the name of Brenneman and its variants together with many thousands of other who are direct descendants of the several Brenneman ancestors treated in the book.

Among the Mennonite church leaders bearing this family name were Daniel Brenneman of Indiana, a leader in the founding of the Mennonite Brethren in Christ; John M. Brenneman of Ohio, bishop, author, and champion of Sunday schools, church literature, and evangelistic meetings; Christian K. Brenneman (1880-1919), city mission worker at Nampa, Idaho, and Canton, Ohio, and George Brenneman (1821-89), a bishop of the Pike and Salem congregations in Ohio. Among the well-known Mennonite Brennemens today are Timothy Brenneman, formerly a missionary in Argentina and now the pastor of the Sarasota, Fla., church; Fred Brenneman, formerly a missionary to India and now a physician in Moundridge, Kans., and Aldine Brenneman, a minister in the Virginia Mennonite Conference.

C. D. Brenneman, *A History of the Descendants of Abraham Brenneman* (Elida, Ohio, 1939); A. H. Gerberich, *The Brenneman History* (Scottsdale, 1938). [From the *Mennonite Encyclopedia*]

Goshen, Indiana.

A Brief Biography of John M. Brenneman

JOHN UMBLE

Brenneman, John M. (May 28, 1816-Oct. 3, 1895), married Sophie Good in June 1837. Soon after their marriage they united with the Mennonite Church in Fairfield Co., Ohio. In April 1844 he was called to the ministry and served the Fairfield County congregation near Bremen until the fall of 1848, when he moved to Franklin Co., Ohio, where he was ordained bishop in 1848. In the spring of 1855 he moved to Allen Co., Ohio, where he lived for the remainder of his life. He was an earnest, zealous worker in the church, and was so much absorbed in carrying out his task as overseer in the church that he gave little consideration to his temporal affairs. He made long, arduous trips to the West visiting brethren who had moved into isolated communities. On one occasion he took the train to Iowa to the end of the railroad, then drove 80 miles south in a two-horse wagon, and returned east on another railroad. He was away from home almost constantly preaching, holding baptism and communion services, and seeking to bring people of both Mennonite and non-Mennonite background into the church.

Although he was deeply concerned with the spiritual advancement of the church and with the Scriptural doctrines and teachings taught by the Mennonite Church he always was ready to adopt new methods. He was a pioneer in the organization of Sunday-school work in his own and other congregations even at the expense of losing friends or offending certain members of his congregation. He was inclined to look on the darker side of life. A section in one of his books is entitled "Why a Christian Should not Laugh." He himself was said never to have laughed aloud. During his later years shaking palsy made him inactive in the ministry.

Brenneman had little formal education but attended elementary school with his own children after some of them were ten or twelve years old. He was a prolific

writer for the *Herald of Truth*, but J. F. Funk once said that all of Brenneman's material needed complete editing. Even with this handicap he was a vigorous thinker and powerful preacher and evangelist. His first pamphlet, *Christianity and War*, edited and printed in 1863 by John F. Funk, probably the first American Mennonite publication on war, ran through several editions. He was the author of the following pamphlets, which appeared in both German and English editions: *Pride and Humility* (1867), *Plain Teaching* (1876); also *Aufmunterung der bussfertigen Sünder* (1877), and *Hope, Sanctification and a Noble Determination* (1893).

[From the Mennonite *Encyclopedia*
Goshen, Indiana.]

The German School Association of the Iowa Old Order Amish Mennonites

Know all men by these presents, That we Samuel Guengerich, J. D. Guengerich, George Schwartzendruber, C. C. Schwartzendruber, Peter Schwartzendruber, J. A. Miller, Wm. K. Miller, and J. F. Schwartzendruber, are persons of full age, and Residents of the United States and the State of Iowa, do hereby associate ourselves for the purpose of forming a corporation, other than for pecuniary profit under and by virtue of chapter 2 of Title 9 of the Code of Iowa and amendments thereto; and do hereby adopt the following Articles of Association, to wit:

First. The name of the association shall be the "German School Association" of the old order of Amish Mennonites; and its principal place of business shall be at Amish, Johnson county and State of Iowa.

2nd. The object of the association shall be for educational purposes, to teach and promulgate the German language and the religious Principles and Discipline of the Amish Church.

3rd. Only church members of said church can become members of this association under the following terms; and under such provisions as may be made in the Bylaws of this association, namely: any qualified church member of said church may become a member of this association by the payment or donation of Twenty five Dollars or more. The funds thus accumulated shall constitute a permanent School fund of said association, which shall be put at interest in reliable hands.

Only the interest shall be used to defray the expenses of the schools.

4th. The affairs of the association shall be under the Supervision of a Board of Seven Trustees; who shall elect from their own number a President, vice president, Secretary and Treasurer.

Annual meetings of the members of the association shall be held at such time and place as may be designated in the Bylaws of the association; and the Board of Trustees shall be elected at such meetings.

Until the first annual meeting the following named persons shall constitute a Board of Trustees, namely: Wm. K. Miller, Green Center, Iowa. J. F. Schwartzendruber, Kalona, Iowa. George Schwartzendruber, Samuel Guengerich, J. D. Guengerich, C. C. Schwartzendruber and J. A. Miller, all of Amish, Iowa. And J. D. Guengerich shall be President, George Schwartzendruber vice President, Samuel Guengerich Secretary and C. C. Schwartzendruber Treasurer.

The Trustees and officers shall hold their offices until their successors shall be appointed and accept. If a vacancy should occur in the Board of Trustees or in any office, the remaining Trustees shall have the power to elect and appoint a person to fill such vacancy until the next annual meeting of the association.

A majority of the Trustees shall constitute a quorum.

5th. The association may have a corporate seal. It shall have the power to acquire and hold, own, sell and convey any Real Estate or interest therein, necessary or proper for its corporate objects.

And it may acquire, own, hold and sell personal property; which shall be applied to the objects of the corporation.

Private property of the members of the association shall be exempt from the corporate debts.

This association may adopt Bylaws, not inconsistent with the laws of Iowa, nor the Rules and Discipline of the said Amish church and these articles of association.

6th. Amendments to these articles of association may be made at any annual

meeting of the association by a vote of two thirds of the members present, or by voting by Proxy; said amendments having first been recommended by the Board of Trustees.

7th. Should the association at any time be dissolved by a unanimous vote and consent of all members of the association; then the funds and property of the association shall be divided *pro rata*, among the members of the association and their heirs.

In witness whereof the parties herein before named, hereunto Subscribe this 15th day of November A.D. 1890.

Samuel Guengerich
J. D. Guengerich
George Schwartzendruber
Peter Schwartzendruber
Jacob A. Miller
William K. Miller
C. C. Schwartzendruber
J. F. Schwartzendruber

State of Iowa }
Johnson County } SS. I, F. S. Lantz, a
Notary Public in and for Johnson County,
do hereby certify that on this 15th day of
November A. D. 1890, before me personally appeared Samuel, J. D. Guengerich,
George Schwartzendruber, Peter Schwartzendruber, Jacob A. Miller, William K. Miller, C. C. Schwartzendruber, J. F. Miller,
(Continued on last page)

Deutsche Gemeinde Schule. Deer Creek Schul-Haus.

Amisch W. O. Johnson Co. Iowa.

März den 8 bis den 26 A. D. 1897.

S. D. Guengerich Lehrer.

Namen und Alter der Schüler.

Simon Kinsinger 12 Urban Miller 11
Lewis Schwarzendruber 11
Eduard Schmucker 12 Eli Noder 10
Noah S. Güngerich 9
Abner Miller 15 Lewis Miller 11
Aron J. Güngerich 10
Efra J. Güngerich 8 Noah J. Güngerich 10
Samuel Schlabach 10
Uriah Miller 10 Uri Miller 10
Menno G. Miller 12
Joel Schlabach 5 Daniel Miller 11
Emery Brenneman 8

Mädchen.

Abba Miller 13 Nancy M. Miller 11
Encretia Schwarzendruber 11
Alma Miller 6 Helena Noder 11
Barbara J. Güngerich 14
Nancy Güngerich 6 Anna A. Miller 9
Barbara Schlabach 8.

The above is a reproduction of a memento given to the students of the Deer Creek German School by their teacher, S. D. Guengerich, in 1897. It was customary that each teacher present a memento such as this one to every pupil at the end of the school term. See the accompanying article on "The German School Association of the Iowa Old Order Amish Mennonites."

Centralia, Missouri, Defenseless Mennonite Church

E. E. ZIMMERMAN

The Defenseless Mennonite community near Centralia, Missouri, was started when the Joseph Rediger family located there. Others soon followed until there were sixteen families. At first services were held in schoolhouses, the preaching being done in German and English. In 1907 a church costing \$1200.00 was built about six miles southeast of Centralia, and a total membership of fifty-five was attained. In addition to Levi Zehr, Sam Ehresman was chosen as minister to assist in the work of the church. Zehr moved to Centralia from the Defenseless Mennonite community near Quincy, in Hickory County, Missouri.

Sunday school also was organized with the following serving as superintendents: Jacob Bertsche, David Oyer, Ben Oyer, and Eli Oyer. Jacob Bertsche was chosen deacon by the church and later ordained by Peter Hochstetler, an elder of the conference serving the Groveland, Illinois,

church as pastor. In December, 1908, evangelization services were conducted by G. P. Schultz of Chicago.

After living there for several years these settlers seemed to realize that financial plans to make a fair living did not materialize. So they sold their farms and in the fall of 1918 after due consideration by the conference, the trustees sold the building for \$400.00. Most of the families that came there were from the Flanagan and Gridley areas in Illinois where an old established church had already been in existence for a number of years. When they left some went to Bluffton, Ohio, some to Woodburn, Indiana, and some to Pioneer, Ohio, where a newly established church had been formed about two years earlier. The last family to locate in the Missouri country was the one of Sam Ehresman, and they were also the last to leave, going to Woodburn, Indiana.

Peoria, Illinois

ily, but we know that they sorrow not as those who have no hope. We also look to the Lord to raise up others to take the place which has been left vacant by his going to be with the Lord.

His obituary published in the *Gospel Herald* (May 10, 1955) reads as follows:

Kaufman, Ammon, son of Noah and Catherine (Kaufman) Kaufman, was born in Conemaugh Twp., Somerset Co., Pa., Sept. 11, 1885; died at his home in Davidsville, Pa., March 27, 1955; aged 69 y. 6 m. 16 d. He was preceded in death by his first wife, the former Nora Thomas, and a sister (Mrs. Emma Hostetler). Surviving are his wife (the former Emma Yoder), 2 brothers (Norman, Johnstown, Pa., and Harrison, Belleville, Pa.), and a sister (Mrs. Elda Yoder, Hollsopple, Pa.). He was a member of the Kaufman Mennonite Church since 1905, where he served as a Sunday-school teacher and church secretary for many years. At the time of his death he was serving as historian for the Allegheny Conference and also made quarterly and annual summaries of vital statistics for the *Gospel Herald*. He was a man that had a great concern for the Mennonite Church and left a vacant place in the church and community. Funeral services were held in the Kaufman Church, March 29, with Harry Y. Shetler and Aldus Wingard in charge. Burial was made in the Kaufman Cemetery.

Ammon Kaufman (1885-1955)

BY JOHN L. HORST

Early on Sunday morning, March 27, 1955, a telephone message told of the passing of Bro. Ammon Kaufman, Davidsville, Pa., a few hours earlier. We had not heard of his serious illness and so the news was a shock to us, as it was to many of his other friends, for he was widely known throughout the Allegheny Conference district and beyond.

Bro. Kaufman served as historian for the Allegheny Conference for about ten years and was a frequent contributor to the *Conference News*. His last article, "An Extinct Mennonite Church," of Center County, Pa., appeared in the March, 1955, issue.

He was a historian with a keen mind and had remarkable ability in gathering

historical facts and statistics. He enjoyed visiting different places to gather historical material from old records, graveyards, and interested people. He was a familiar figure in the library of the Mennonite Publishing House as he pored over old books, bound volumes of the *Herald of Truth*, or other church papers. Over the years he gathered a mass of historical data for a history of the Allegheny Conference. This is now in the hands of Sanford G. Shetler for compilation and final writing.

Bro. Kaufman also served as the compiler of vital statistics of the Mennonite Church for the *Gospel Herald*. His quarterly write-ups on births, deaths, marriages, etc., were valuable contributions to our church literature. Material for the past quarter was compiled up until the time of his sickness and death.

We will miss Bro. Kaufman as a historian and statistician, but that is not all. We will miss him as a warm personal friend and a true Christian brother. He was a devoted Christian and always active in his home congregation, the Kaufman Church near Davidsville, Pa., where he lived. But our loss is his gain, for we are told that he had no desire to stay longer in this world. He looked forward to something that is far better, a "house not made with hands, eternal in the heavens."

We extend our condolences to his fam-

1954 Sustaining Members

Dues for regular membership in the Mennonite Historical Association are \$1.50. This entitles the member to a subscription to the *Mennonite Historical Bulletin*. As the income from this source is not large enough to pay the printing and mailing costs of the *Bulletin*, subsidies must be provided for this purpose. Part of the deficit is met from sustaining memberships, which are given to those who pay \$5.00 or more annually to the Mennonite Historical Association. Those who wish regular memberships or sustaining memberships may send their checks to Ira D. Landis, Treasurer of Mennonite Historical Committee, Route 1, Bareville, Pennsylvania. Below are the names of the 1954 sustaining members:

Harry A. Brunk
Paul Erb
Melvin Gingerich
C. L. Graber
Maris W. Hess
Elmer F. Kennel
Ira D. Landis
Orie O. Miller
Nelson P. Springer
John C. Wenger
Gideon G. Yoder

SCHOOL ASSOCIATION

(from page 7)

Swartzendruber to me personally known to be the identical persons whose names are subscribed to the foregoing Articles of Association, and severally acknowledged that they voluntarily executed the said Articles of association or incorporation for the purpose therein mentioned. Witness my hand and Seal, the date last above written.

Notary Public
F. S. Lantz

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference at Scottdale, Pennsylvania, and distributed to the members of Mennonite Historical Association. **Editor:** John A. Hostetter; **Assistant Editor:** Nelson P. Springer; **Associate Editors:** H. S. Bender, H. A. Brunk, Paul Erb, J. C. Frez, Melvin Gingerich, Ira D. Landis, C. Z. Mast, W. E. Oswald, J. C. Wenger, S. S. Wenger, Grant Stoltzfus. Dues for regular membership (\$1.50 per year) or for sustaining membership (\$5.00 or more annually) may be sent to the treasurer of the Association, Ira D. Landis, R. 1, Bareville, Pennsylvania. Articles and news items may be addressed to Melvin Gingerich, Goshen, Indiana.

Vol. XVI

October, 1955

No. 4

Biography of N. E. Roth (1870-1939)

BY THE LATE EZRA STAUFFER

Nicholas Edward Roth was born August 15, 1870 near Flanagan, in Livingston Co., Ill., the second son of Christian L., and Katie (Zehr) Roth.

When a youth of 14 he moved with his parents to Seward Co., Nebr., where they located on a farm west of Milford. He accepted Christ as his Saviour and was baptized at the East Fairview Amish Mennonite Church in September, 1887. He served the East Fairview Church as Sunday-school superintendent for 3 years; also as a S.S. teacher at various times. On January 18, 1891, he was united in marriage to Amanda Bender, the youngest child of David B. and Lydia (Miller) Bender.

In April, 1896, Bro. Roth was ordained to the office of deacon, by lot; 7 brethren being in the lot. He was ordained by Bishop Joseph Schlegel to serve the East Fairview congregation.

In April, 1902, Bro. Roth was ordained to the office of minister by the unanimous consent of the East and West Fairview congregations, by Bishop Joseph Schlegel to serve both the East and West Fairview congregations. Bro. Roth had, however, served in the capacity of preaching in both congregations previous to this ordination, while a deacon.

Bro. Roth served in a number of congregations of the Western Amish Mennonite Conference district, as minister after he had been ordained to that office, at different times holding meetings in various congregations, and was largely instrumental in the origin of the congregation at Manson, Calhoun Co., Iowa; which congregation was then organized by Bishop Sebastian Gerig of Wayland, Iowa, who had the bishop oversight of the Iowa division of the Western Amish Mennonite Conference.

In October, 1906, Bro. Roth was ordained to the office of bishop by bishops Joseph Schlegel of Milford, Nebr., and Jacob Birkey of Beemer, Nebr. Bro. Jacob Stauffer, a minister of the East Fairview congregation had also received some votes for bishop, but because Bro. Roth had the large majority of the votes, the bishops in charge, with the consent of the congregation ordained Bro. Roth without

the use of the lot. He was ordained to assist Bishop Joseph Schlegel, who had the bishop oversight of the Nebraska, Colorado, part of Kansas, and the East Fairview congregation, near Albany, Oreg., division of the Western Amish Mennonite Conference. Because of the large territory involved, Bro. Roth was away from home a considerable number of times serving in the work to which he had been called.

In the spring of 1910 a number of families left Nebraska seeking a location where there were better opportunities for acquiring homes. They moved to Tofield, Alberta, Canada. In August of 1910, Bishop Roth with his family also moved to the Tofield district, where he lived the remainder of his life. A congregation was organized in the Tofield district in October, 1910, under the Western Amish Mennonite Conference with Bro. Roth in charge as bishop. Owing, however, to the remoteness of the Tofield congregation from the main body of the Western Amish Mennonite Conference, and because of the

similarity of faith, Bro. Roth advocated the uniting of the Tofield congregation with the Alberta-Saskatchewan Mennonite Conference. This was accordingly done at the Alberta-Saskatchewan Mennonite Conference in session at the Mount View Mennonite Church near Aldersyde, Alta., in June 1915. Bro. Roth had previously received the consent for this union from both the Western Amish Mennonite Conference and the congregation at Tofield as well as the consent of the Alberta-Saskatchewan Mennonite Conference.

After this merger Bro. Roth was greatly used as moderator of conference and in various other capacities, especially as bishop in various problems throughout the churches, being especially gifted in the adjustment of such problems. Also because of his experience he was greatly used in an advisory capacity in the work of the church at large.

In October, 1937, Bro. Roth's health began to fail him. In March, 1938, he went to the Royal Alexandria Hospital in Edmonton, Alta., for an appendicitis operation which seemed to revive his health somewhat. He was able to attend the Alberta-Saskatchewan Mennonite Con-



Seated in the center are Nicholas E. Roth and his wife Amanda Bender. Their children are (L-R) Earl, Lydia (w. of Bishop John B. Stauffer), David, Alta, Lee, Pearl, and Katie.

ference held at Duchess, Alta., in July. A careful examination, however, on August 17, at Edmonton, revealed the serious nature of his illness, showing the development of an internal cancer. As time went on he began to suffer, but he bore his suffering patiently, and during his illness he at times was able to attend services at church and was at all times happy to have visitors. The last week of his life he failed rapidly and for some time previous he could not endure to lie down but sat on a chair or leaned upon a table. A few days previous to his passing, he was apparently permitted to see the River of Life which

he was soon to cross. On the afternoon of Saturday, January 14, 1939, at about 1:00 p.m. he passed to his eternal reward, aged 68 years, 4 months, and 29 days.

Funeral services were held at the home of his son-in-law, William Stauffer on Tuesday, January 17; conducted by Deacon J. E. Kauffman; text Psalm 90. At the Salem Mennonite Church, services were conducted by the brethren O. O. Hershberger, text II Timothy 4:6-8; Henry B. Ramer, text I Samuel 20:18; Isaac Miller, text John 14:1, and closing remarks by Milo D. Stutzman. Interment in the Salem Mennonite Cemetery.

time a meeting such as this has been held every week and God has blessed this community in many ways. During the year of 1948 John Roth and Alvin N. Roth and their families from Wellesley, Ont., and Lloyd Roth and Edward Roth and families from Baden, Ont., moved in. Jonas Wagler and Michael Roth and their families also from Baden and Ervin Zehr and family from Poole, Ont., had raised the number of Mennonite families in the Ailsa Craig area to twelve by the end of 1949.

Within a couple of weeks after the first few families had settled in the community all other work was laid aside and efforts were made to repair the church building, a new roof being the first accomplishment of this task. The church is a white brick building set amidst graceful maple trees. Finally, by the end of April, after much hard work painting walls, scrubbing, staining, and varnishing furnishings and floors the first Sunday-school services were held in the basement of the church. Thus the services continued for some time, with Bro. Wilfred Schlegel appointed as Sunday-school superintendent, and different ministers being supplied weekly by the other churches of the conference.

Immediate attention was next drawn to the main auditorium of the church. The redecoration involved many days of hard work and effort before the replastering, scrubbing, and redecoration of the interior was completed and ready for use. In June, 1948, the dedication services were held with Bro. Amos Swartzentruber, missionary on furlough from Argentina, as the guest speaker. The people of the community showed a great interest by their large attendance. Roy Stewart, a farmer in the district, gave a talk on the history of the church, which at one time belonged to the Presbyterians. It was also stated by a number of people that they were glad that the church was to be used again instead of being torn down as the previous plans had been. From that time on regular services have been held.

At first visiting ministers came to preach, but after consultation with the Mission Board it was decided that there should be a regular minister for this church. Bro. Wilfred Schlegel was ordained and installed into this office on March 6, 1949, at which time Bro. Alvin N. Roth succeeded him as Sunday-school superintendent. In September of the same year Bro. Michael Roth, deacon at Steinman Church at Baden, Ont., moved into the community and was accepted as deacon of the Nairn Mennonite Church.

A summer Bible school was started in July, 1948. This was something new for this community, but the people were interested and their co-operation was soon gained. A school has been held every year since that time and the attendance has steadily increased from an average attendance of 77 the first year to an average of 138 in 1954, in spite of other schools having been started since 1948, by other churches in the community.

The year 1950 seemed to be the time

History of the Nairn Mennonite Church (Ailsa Craig, Ontario)

By ELAINE BENDER

In March, 1947, Alvin N. Roth from Wellesley, Ont., wrote to the Ontario Department of Agriculture asking if there were any neglected farming areas where the interest of farming could again be revived and carried on. There was a two-fold purpose in this action. The first and primary purpose for this was a missionary motive. The Amish Mennonite churches in Waterloo County and surrounding areas were increasing in membership and, therefore, there was a dire need for expansion. Second, the possibility of building up unused land, again making it arable, had an added attraction to the Mennonites.

In answer to Bro. Roth's letter East and West Williams Townships in Middlesex County were suggested and he was told to contact Mr. Riddell, the Agricultural Representative for Middlesex. Mr. Riddell then referred Bro. Roth to Mr. Alex M. Stewart, a prosperous farmer and seed grower in East Williams Township. Bro. Roth and a group of interested men went to see Mr. Stewart. While interviewing him they learned of a church which was for sale at Nairn. Nairn is situated about three miles south of Ailsa Craig, which is on Highway No. 7 and about twenty miles northwest of London, Ont. Sometime later Alvin N. Roth, Wilfred Schlegel, Floyd Ropp, Floyd Baechler, Elroy Swartzentruber, Lorne Bender, and a few of the members of the Ontario Amish Mennonite Mission Board further investigated the vicinity around the church. Moses O. Jantzi, president of the Mission Board at that time, was enthusiastic about the project. Many of the farms in this area had no buildings, had never been plowed, and were covered with thorn trees. On others the remains of a house or barn or maybe a grove of trees around the spot where a house had once stood were often the only indications that here were the sites of former build-

ings. Those buildings which still remained on some farms were not in a condition suitable for use in many instances. The reason for this neglect was not due to poor land nor poor farmers but because of their thriftiness and prosperity their children were educated and many followed their profession so when the parents died these farms were left to the professional people living elsewhere who rented them out to cattle men as pasture land; consequently the buildings were neglected. This community at one time shipped more cattle than any other center east of Calgary. So this land responded favorably to cultivation and most of it has been cropped the last few years.

However, it was not until January, 1948, that things began to happen. After many trips, of which several were disappointing and discouraging, Lorne Bender and Wilfred Schlegel both bought farms and Floyd Ropp rented a farm. Melvin Bender also bought a farm and Reuben Gingerich decided to rent a house for the time. But renting was difficult to do as people were skeptical of these "strange" folk. The Mission Board then bought the neglected church for a sum of fifteen hundred dollars. Floyd Ropp, Lorne Bender, Wilfred Schlegel, and Reuben Gingerich and their respective families from New Hamburg, Ont., were the first to take possession of their lands in late March, 1948. The few months after their arrival the Schlegels, Ropps, and Gingerichs had to make some adjustments in their family life, as they all had to live in one large, old house until their new homes were built. On April 15, 1948, Melvin Bender and family from New Hamburg, Ont., took up residence in their new abode. That evening the four families who were already settled planned a surprise welcome for the Benders and before leaving a prayer meeting was held asking God to guide and direct in the progress of this project. Since that

for further projects and expansion of this newly organized church. First, in March, 1950, the local congregation bought the church from the Mission Board. Second, in August, Craigholme, which is a ladies' rest home in Ailsa Craig, was bought. Bro. and Sister Simon Bender from Tavistock, Ont., were employed there as superintendent and matron. Third, in September, 1950, a property on Talbot Street in London, Ont., was bought to start a rescue mission. The purchase of a house in London was made possible because in the summer of 1949 the church rented one hundred acres of land. Much hard work was done in tilling the soil and preparing it for the sowing of wheat as the whole farm had been covered with thorn trees; about half a dozen tractors could be seen at work every evening. The operation of a rescue mission proved to be too large a project for such a small group, so the property was given to the Mission Board, and on January 29, 1951, the Goodwill Rescue Mission was opened with Bro. and Sister Alvin N. Roth as superintendent and matron. Fourth, a Sunday school was started at the Haig farm which is about thirty miles north of Ailsa Craig. This is a huge farm of 7,000 acres of land. The employees of the owner of this farm and their families live in houses scattered over this vast area. Most of their children do not go to church and it was felt that this was a great opportunity to witness for Christ. Since 1950 the trip is made every Sunday to bring the Gospel of Jesus Christ to these souls.

In the spring of 1952 Hopedale Farm, one mile south of Ailsa Craig, was purchased for the purpose of providing a home for the weary wanderers who had found their way to the Goodwill Rescue Mission and had no place to go from there. Bro. and Sister Simon Bender were placed in charge of this home while Bro. and Sister Lloyd Roth cared for the ladies at Craigholme. However, this home was open only until November, 1954, when the farm was turned over to the Mennonite Central Committee and is now to be used as a boys' center.

By the end of 1952 three more families made their home in this new Mennonite community. They were Alvin L. Roth and Jacob Roth and their families from New Hamburg, Ont., and Ervin Gingerich and family from Zurich, Ont. Today there are sixteen Mennonite families in this area and there is a church enrollment of about ninety including some men from skid row in London who have joined the church upon their confession of faith. Besides this there are a few people in the community who attend this church regularly and who have accepted Christ as their Saviour, but have not joined the church.

In the fall of 1953 the Nairn church purchased a house in London to accommodate the Sunday school which Bro. Alvin N. Roth had started at the rescue mission. Now regular services are held at this place with Sunday school on Sunday

morning, preaching in the evening and also midweek meetings with Bro. Roth in charge. John Wagler and family from Wellesley, Ont., and Alfred Ropp and family from Zurich, Ont., have moved into this house, part of which was purchased by Bro. Ropp. They help in the work in this place where some members have been contacted by means of the rescue mission.

On August 1, 1952, the hearts of loved ones were rent when David Zehr was fatally injured in an automobile and bicycle accident. We know not why this happened, but our trust in God was strengthened by this fatality. In May, 1953, the district was struck by a tornado and many homes and a few loved ones were lost. Again we were able to demonstrate the love of Christ to those in distress by helping to supply their many needs. And so almost seven years have passed since this project was first started. We have grown and our faith in God has been strengthened in a great way within these years. We can see God's merciful and loving hand over us and to Him we give all praise, thanks, and glory.

The Duties of the Conference Historian

By N. P. Springer

(Approved by the Historical committee of Mennonite General Conference, April 2, 1955)

I. Relation of the Conference Historian to the Archives of the Mennonite Church. Inasmuch as Mennonite General Conference has designated the Archives of the Mennonite Church at Goshen College, Goshen, Indiana, as its official depository for records of the Mennonite Church (its congregations, conferences, boards, committees, and other organizations) and the personal papers of ordained and lay leaders:

And, inasmuch as the problem of housing historical collections include precautions against the deteriorating effects of sudden changes of temperature and relative humidity, of sunlight, of dirt, of insects, and of rodents, and the loss of irreplaceable documents by theft or fire, calling for the constructions of special buildings or vaults:

And, inasmuch as the administration of historical collections requires personnel trained in the organization and administration of historical materials according to standard rules and procedures:

And, inasmuch as the scattering of materials in many places makes the finding and use of materials difficult for research scholars;

And, inasmuch as the Archives of the Mennonite Church is equipped to provide photocopy services to those who cannot come to Goshen to use materials there;

We, the Historical Committee of Men-

nonite General Conference urge strongly that our district conferences avail themselves of the opportunity to deposit their records in the Archives of the Mennonite Church, or at least to build archival or historical collections in their own districts.

In the light of this recommendation, we consider the duties of the conference historian to be:

1. To thoroughly acquaint himself with the history, purpose, and plan of operation of the Archives of the Mennonite Church. If possible, he should visit it to see it for himself. If this is not possible, he should write to the Archivist requesting such bulletins published by the Archives as will best acquaint him with the Archives:

2. To serve as a liaison agent between the Archives of the Mennonite Church and his district conference:

a. By interpreting the purpose and work of the Archives to the constituency within his own district;

b. By scouting his district for materials old and new, which should be deposited in the Archives;

c. By acquainting his constituency with the records retention and disposal policies officially adopted by the General Council of Mennonite General Conference and encouraging their adoption and use by the organizations of his district conference and its members congregations;

d. By fostering historical interest within the local congregations so as to reduce the loss sustained through housecleaning of attics and the discarding of German materials and other items which still have value historically;

e. By encouraging those who have records which should be deposited in the Archives to do so;

f. By collecting such items as printed programs, reports, constitutions, and clippings for transferral to the Archives;

g. By assisting persons from his constituency who may have problems relating to the use of the records in the Archives;

3. To report to the annual meeting of his local conference information regarding the development and use of the Archives of the Mennonite Church.

II. Relation to the Mennonite Historical Library at Goshen College.

Since Goshen College has built a large research collection of non-archival materials related to Mennonite History, known as the Mennonite Historical Library, which is recognized among research scholars as a comprehensive collection where they may expect to find the things they need for research in any area of Mennonite history, which is under the direction of persons trained in library science, and which circulates books by mail as well as to persons who come to the library, we urge that conference historians co-operate with the Mennonite Historical Library in its attempts to fill the gaps in the collections, particularly in regard to rare books,

i.e., early American imprints in the German language, and materials published locally, either by conference, by congregation, or privately.

III. Relation to His Own Conference District.

Apart from these suggested relations of the conference historian to the Archives of the Mennonite Church and the Mennonite Historical Library of Goshen College, we consider it the responsibility of the conference historian:

1. To keep an inventory of records retained in the files of his district conference and its member congregations;

2. To record current events of historical interest within his own conference district, reporting them to the conference in its annual session as desired and to the church at large through periodicals;

3. To be ready to give counsel and aid to those who are planning special historical observances;

4. To endeavor to attend special meetings such as anniversaries, ordinations, dedications, etc., to record and summarize the programs and to report them through appropriate channels;

5. To engage in actual research and collection of materials to the extent that his time and interests allow, and to put these materials into shape for deposit with the Archives or the Mennonite Historical Library, as the case may be. Examples might be cemetery records, genealogical materials, and other items of local historical significance.

IV. Relation to Local Collections.

Since it is conceivable that distance from Goshen, international boundaries, and other factors might make the establishment of some local archives and historical collections advisable, the conference historian shall have primary responsibility to aid in the development of such local collections. His responsibility to the central collections shall continue as outlined above, keeping in mind that materials of church-wide interest belong in the central Archives rather than in the regional archives.

If such local collections are established, the conference historian should thoroughly acquaint himself with the distinctions in nature and function between archives, research libraries, and museum collections (which may contain some of the same types of materials ordinarily found in archives and research libraries). He shall insist that the local collection be organized in accordance with standard procedures of cataloging and classification, and that the person in charge should have professional training. If a person with professional training cannot be secured, the minimum requirement should be that the person in charge should spend a sufficiently long period of orientation with trained persons to enable him to proceed

with his work in a semiprofessional manner. It would seem advisable that any persons assigned responsibility in organizing collections should spend a minimum of one week at the central Archives for a period of orientation.

V. Relation to the Historical Committee of Mennonite General Conference.

The conference historian shall be considered an associate, nonvoting member of the Historical Committee of Mennonite General Conference, entitled to attend its meetings, to receive copies of its minutes, and to be placed on the mailing list for bulletins which may be published by the Archives of the Mennonite Church.

Gratz Book of Common Family Names

By JOHN UMBLE

Does your surname appear in the following list? If so, you undoubtedly are the descendant of one of the hardy pioneers who emigrated from Alsace, Switzerland, or the Palatinate to escape religious persecution and to improve their economic status.

You can learn the details of this thrilling story of your ancestors by reading "Bernese Anabaptists and Their American Descendants," written by Dr. Delbert Gratz, librarian at Bluffton College, Bluffton, Ohio, and published by Herald Press, Scottdale, Pa.

The list below presents the names of French, German, and Swiss who braved the rigors and discomforts of early ocean travel for the sake of religious freedom and economic opportunity. The foreign name of the immigrant appears first, followed by its present American equivalent.

Aebersold—Ebersole; Aeby or Ewy—Eby; Amstutz—Amstutz; Aeschlimann—Ashliman or Eshleman; Augsburg—Augsburger or Augspurger.

Bachmann—Bachman; Baumann—Bauman; Beck or Bek; Beer—Beer, Bare, Bair, or Baer.

Berger or Buerger—Berger; Blaser—Blosser; Blauch—Blough; Boesiger—Baysinger; Brechbiel—Breckbill; Broeniman—Brenneman.

Christener—Chris(t)ner; Friedrich—Frederick; Dreyer—Troyer.

Gaeumann—Gehman, Gayman; Geiger—Geiger; Gillomen—Gilliom; Guth—Good;

Habegger—Habegger; Hilti—Hilty; Hostettler—Hostetler; Ioder or Jotter—Yoder; Jordi—Yordy.

Kauffmann—Kaufman, Coffman; Koenig—King; Kolb—Kolb, Kalb, Kulp or Culp; Kraewenbuehl—Krehbiel, Krebill, Grabill; Kropf—Kropf, Krupp.

Lehmann—Lehman, Lahman, Layman; Leichti—Liechty, Leichy; Lerch—Lerk, Lark; Luethi—Leedy; Luginbuehl—Luginbill, Lugbill.

Marti—Martin; Maurer—Maurer, Mowrer; Meyer—Meyer, Moyer; Moser—Moser, Musser; Mosimann—Moseman; Mueller—Miller; Muezzelmann—Musselmann.

Neuenschwander—Niswander; Oeberli

—Eberly; Reusser—Risser; Rich—Rich; Ritschard—Richard; Roth—Roth.

Saam—Shaum; Schenk—Shenk, Shank; Schmucker—Smucker, Smoker; Schrag—Shrock; Sprunger—Sprunger, Springer; Schuhmacher—Shoemaker; Sommer—Sommer, Summer.

Schneider—Snyder; Stalder—Stalter; Stucki—Stuckey; Staeli—Stahley, Staley; Stauffer—Stauffer, Stover, Stofer; Steiner—Steiner, Stoner; Stauder—Stouder.

Thueller—Diller; Thut—Thut; Truesel—Trissel; Tschantz—Shantz, Johns; Ummel—Ummel, Umble.

Von Gunten—Gunden; Waelti—Weldy; Weber—Weaver; Wenger—Wenger; Wiedmer—Widmer, Witmer; Zug, Zoug, or Zougch—Zug, Zook.

Born in Ohio

Dr. Gratz has unusual qualifications for such a task as his research in Anabaptist history. He was reared in the strong Swiss Mennonite settlement at Bluffton, Ohio, and received his bachelor's degree from Bluffton College. The subject of his master's thesis at Ohio State University (1945) was "A History of the Swiss Brethren (Mennonites) Who Migrated from Switzerland to America from 1817 to 1860."

These studies had the effect of sharpening his interest in the larger field of German and Swiss emigration to America. A year as research assistant at Mennonite Central Committee headquarters in Akron, Pa., and two years as a relief worker in Germany (October 1946 to October 1948) gave him further acquaintance in the general area of Mennonite life and culture.

Studied at Berne

These experiences afforded an excellent background for his study at the University of Berne during the next year and a half. Here he had access to the Bernese State Archives and to various archives in the canton of Bern. In this original setting of the court trials, persecutions, economic hardships and religious life of the Brethren he wrote his book.

—Adapted from *Mennonite Weekly Review*.